

The CLERGY REVIEW

NEW SERIES VOL. XXX No. 3 SEPTEMBER 1948

MIXED MARRIAGE PETITIONS: A SUGGESTION

THE enforcement of the *Sacrosanctum* decree is one more reminder to us priests who are the ministers of the sacraments that we are also the guardians, under the Church's rules, of their sacred character. We must be ready to check any abuse in the administration of the sacraments, and to take great pains, especially in all that concerns the sanctity of marriage, the very life-root of human existence and civilization. The same years, more or less, have given parish priests the joy and privilege of administering yet another sacrament, Confirmation, and added serious responsibilities and increasing work in observing the rules concerning the preliminaries of marriage which are laid down in *Sacrosanctum*. We shall be glad to take one as the reward for the other.

The new decree will prepare our minds for a new approach in all marriage cases, and especially mixed marriages. The latter are almost unavoidable in those parts of the country where the Catholic population is sparse, a minority often as low as one in thirty or forty of the population. Their being unavoidable does not make them any more desirable. The same ill effects are flowing from them there as elsewhere, and we need to be constantly on our guard to prevent and limit the harm arising from them as much as possible. Preparatory instruction of the parties, or at least the non-Catholic party, to a mixed marriage is now a requirement in most, if not all, the dioceses where mixed marriages are permitted. When the instruction is painstaking and thorough it must do good. The warnings we give from the pulpit about the dangers of mixed marriages do good as well, but still we get too many mixed marriages. Occasionally only do they cause us little or no anxiety, when the faith of the Catholic party is rock hard, but the majority of mixed marriages are not like that, and in spite of all that we are doing, most priests seem to feel that they frequently turn out badly. There is ample room for improvement in our precautionary work, as

well as in following up mixed marriage couples during the first few vital years of their married life, to make sure that the guarantees given before the marriage are in fact being observed.

Concentrating our attention on preparatory work in the majority of mixed marriage cases, those about which we do not feel complete satisfaction, it is here suggested, with all deference to brother priests and authority, that there is one point at which a weakness occurs in our present methods which could be remedied or removed. The point at which it occurs is the filling-up of the petition for the necessary dispensation. Obviously the priest must have the dispensation in his hands before proceeding, and it seems natural that he should apply for it. He is the one who can read and write Latin, and put it in proper canonical form, but need he do it alone? Could he not associate the contracting parties with him, and perhaps others as well? Let us see.

May not our present methods make it seem to the contracting parties that the grave matter of applying for a dispensation for a mixed marriage, a matter so fraught with dire possibilities for themselves, is no more than an office routine, a bureaucratic procedure of form-filling, which concerns the parish priest and the Bishop, of course, but not themselves? It is the priest's part of the affair, similar to the fuss the registrar makes with all his forms, so let the priest get on with it. They restrain any impatience they may feel with our many questions, and help us to do our job as much as they can, and are heartily relieved when we dismiss them, and they can leave us, without having realized the gravity of what has been done. There we sit, fearing that this dispensation may open the road to apostasy to another of our tiny flock, apostasy to be multiplied by the children to be born to the couple. Our experience of former mixed marriages, the ruins of which clog our *Status Animarum* with dead wood which we dare not cut out, and our sad estimate of the spiritual unpreparedness of the Catholic party, fill us with forebodings of harm and evil. What would we not give to bring it home to them now, especially to the Catholic party, that they have made no spiritual preparation adequate for any marriage, least of all for a dangerous mixed marriage. The opportunity to do so, the best opportunity we

shall ever have, is going by now, as we begin to scan the usual reasons at the bottom of the dispensation form which justify a petition for a dispensation. Such a chance will never recur.

The years of laxity since leaving school, or earlier still, are now yielding a harvest. Infrequent Communion and confession, carelessness about Mass, failure to join any spiritual guild or confraternity in the parish, preference for non-Catholic scout troops, youth clubs, and for non-Catholic company generally, perhaps also the misfortune of being the child of a mixed marriage—these are some of the factors which have led to this proposed mixed marriage. They have never been brought home. They have never seemed to matter, for they have never had any visible result. The priest has had to be patient and kind, and now he feels effectively blackmailed into further tolerance and kindness by the fear that recourse will be had to the registrar if a dispensation is not granted for a mixed marriage. "They are in love. They want their own way. They are determined to get married. If only that were sufficient for the Bishop."

How different it might be! Suppose the contracting parties had to fill up a form themselves. Let us imagine a four-page folder on the front of which was printed a gravely-worded admonition from the Bishop to the Catholic party, containing a warning that what he or she contemplates has proved the occasion of spiritual ruin to many in the past, that the greatest care and kindly consideration will be given to the petition in the light of what appears best for the spiritual welfare of the Catholic petitioner, about the state of whose spiritual preparedness an enquiry is to be instituted, but that it must not be presumed that a dispensation will be granted. The right note would there be struck at once.

The inside pages of the folder, after providing for the usual guarantees or *cautions* to be signed by the parties, would be divided into questionnaires for each of the contracting parties and for the parents of the Catholic party. Beginning with the Catholic party, we should naturally expect to find provision for details of parentage, dates of birth, baptism, confirmation, first confession and Communion. The petitioner's state of spiritual unpreparedness could then be revealed to him or her in questions and answers about schools attended, about attendance at

catechism and courses of doctrine, frequency of Mass, confession and Holy Communion since leaving school, attendance at daily Mass and optional services like Benediction on Sundays and weekdays, membership of parochial guilds and confraternities, and so on. After that questions more particularly concerning marriage: Did the petitioner make any effort to find a Catholic partner? How long has the present courtship continued? Has everything been got ready for the marriage? Has the petitioner ever taken the non-Catholic party to Mass or Benediction? If the non-Catholic is willing to make a sincere enquiry into the truth of the Catholic Faith, would the petitioner be ready to postpone the marriage long enough to allow a full course of instructions? Does the petitioner understand the nature of sacramental marriage, its indissolubility and sacred purpose? That divorce and all forms of birth-control are banned as unlawful and immoral? In the event of a dispensation being refused, what action would be taken?

Such questions as these should provide a great measure of self-revelation and self-knowledge to the petitioner, as well as administering a salutary shock to him. It is conceivable that by the time the Catholic party came to the vital question—On what grounds do you ask for this dispensation?—he or she, in some cases at least, would be ready to drop the proposed marriage altogether. There is more goodwill than we suspect sometimes. The thing is to find it an occasion, an opening, to manifest itself.

Abroad the family council has much to say in arranging marriages. Amongst us the family is not as a rule much consulted, and more often has to face an agreement reached between the couple and make the best of it. Admittedly men and women have divine sanction for leaving their parents and marrying, and after the marriage the young couple are inclined to resent interference by parents on either side. Before the marriage, however, the parents of the bride are in a very strong position, and one reinforced by the financial aid they are ready to give towards the costs of the wedding feast and dowry of their daughter. It might be wise to solicit their interest in the spiritual aspects of the marriage, particularly of a daughter, in a series of questions proposed to them, about their approval (or

otherwise) of the proposed marriage, and about their readiness, within the bounds of prudence, to watch over the religious practices of their child, and the observance of the guarantees. Few parents would resent or refuse the office of sponsors, so to speak, of the marriage of their child, and we might by this means initiate a change of custom which would end in preventing some undesirable marriages. It is presumed that there would be no secrecy about the proposed forms, and that parents could readily get them from the parish priest. They should be encouraged to give one to a child to study, as soon as the child becomes of an age to consider courtship. The sooner due warning is given of the danger of mixed marriages the better.

In the event of a dispensation being granted the parents might well be the recipients and custodians of a copy of the signed guarantees. *Littera scripta manet*, and such a document could be useful as often as the marriage "lines", and for more important purposes. In these days of irreligion and moral laxity, with prevalent divorce, no non-Catholic could reasonably object to being asked to put in writing, besides details of parentage, baptism and religion, his freedom to marry as we understand it, his renunciation of divorce and birth-control, and his acceptance of the Ten Commandments (printed out for him preferably) as binding his own conscience. Refusal to commit himself on any of these points would justify denial of a dispensation for the marriage in the eyes of all but irreligious people.

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Parents would begin to be associated with the Church in care and solicitude about the marriages of their children. If adopted in some form the scheme would give us a surer basis for assessing the outlook in any given case than anything we possess at present. Finally, it should prepare the minds of the faithful for increasing discrimination and severity of judgement in the granting of dispensations, a necessary prelude to a complete ban in the future, when our numbers increase.

BERNARD GRIMLEY

MARIAN DEVOTION IN POST-REFORMATION WALES

SOME little time ago I asserted without giving much in the way of evidence that the Welsh people have shown in their tradition—even since the Protestant Reformation—an unusual, and probably unsurpassed, devotion to the Blessed Virgin. It remains to give some of that evidence, which is of two kinds, one drawn from oral traditions and the other of a documentary character.

I came upon the first when I was occupied with a study of Mari Lwyd. The festival of Mari Lwyd, once so common in Wales, was chiefly to be found in Glamorgan, supposedly one of the least Cymric parts of the principality and yet very much more Cymric than the superficial examiners, who know of the influx of aliens during the last century and more, imagine. Mari Lwyd was until 1939 celebrated at Neath and Bridgend and, rather farther back in time, at Pontypridd, the gateway to so many of the coal-getting valleys of the shire. Although I am

told that it was fairly recently celebrated in other Glamorgan towns I have unfortunately been unable to find any substantial proof.

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There were three asses to whom both Christians and Moslems used to pay, if not a relative honour, at least a special sort of attention because of their relation to Divine things and a Divine Person—and even the Moslems retain a veneration both towards Our Lord and His Mother. The asses are Balaam's, the ass which carried Our Lady and her Son to Egypt, and the ass which bore Our Lord on Palm Sunday. The festival of Balaam's Ass was celebrated just before Christmas; the Flight into Egypt was remembered upon 14 January; Palm Sunday was the obvious day on which the third was brought to their minds. I am loth to deal with this matter because some of the writers, e.g. Mr Ceredig Jones,¹ ask us to strain our credulity too far. They ask us, in fact, to believe that upon 14 January the priest would conclude Mass by imitating a donkey's bray. Such a story smacks of mediaeval taradiddles.

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The wassail songs are full of praise of Our Lady—so full, in fact, that they were known as Wyl Fair (Festival of Mary Songs). Most of them are anonymous, but a few were composed by bards even after the Reformation. Here, for example, are the first three verses of a wassail song by Gruffydd Phylip, who wrote in the early seventeenth century. It is not at all certain whether he was a Catholic. It is quite certain that the Catholic mood died hard in Wales—if indeed it is dead—and that when he lived it was very far from dead.

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"In the vale of Neath," wrote Mr D. R. Phillips (quoted by Dr Peate in the above cited article), "the customary preparations are to bury the head of a horse in quicklime and, when the skull was thoroughly cleaned, it was dressed with ribbons on a five foot pole with a cloak or variegated shawl to cover the carrier thereof". In its full glory the party consisted of the Mari Lwyd bearer, the leader, the sergeant and the merryman. In Pontypridd an additional character appeared—the ostler. One can easily follow the authorities' view that here is the contribution of the craft gilds or misteries, who gave to the mediaeval world the mistery play, which, of course, has nothing to do with mysteries. North Wales, which was void of craft gilds—for its elevation and rural character did not conduce to towns of much consequence—lacked this particular contribution. And I dare to suggest that as the hobby-horse element is missing too, it is

¹ *The Antiquary*, 1908.

² Pembrokeshire is very sharply divided into Welsh and English speaking parts. But Welsh Pembrokeshire is very Welsh.

possible that the hobby-horse may have been not so much a pagan survival as another contribution by the townsmen. As for the songs themselves, Cecil Sharp describes them as "pagan survivals . . . modified by Christian customs". This may stand, though I always wish people were more interested in the Christian customs than in the pagan survivals.

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Roedd yn ddefod mynd a gwirod
Gwyl Fair Forwyn ddechre gwanwyn.
Pob dyn dedwydd trwy lawenydd
A garo goffa Mair merch Anna
Fe aned i hon Fab Duw Cyfion
Ddydd Nattolig Gwyl Barchedig.

The poem as a whole may be translated thus:

It was a custom to bear drink at the festival of the Virgin Mary at the beginning of Spring. Every happy man loves to remember with joy Mary the daughter of Anne. To her was born the Son of the Just God on Christmas Day—revered festival. The festival of Mary is a delightful festival too. Mary went meetly to the Church with virgins from her home—the Purification of Mary—all with their drink meeting her. If God the Father gives us permission we shall drink to the dregs. We shall drink the health of the generous without mention of misers.

The mixture of the sacred and the profane is artless and pleasantly amusing. At the same time there is, say the experts, a connexion between the references to drink and to the Purification. What puzzled me was that the song seems to belong to a season a little distance from Christmas. Part of the answer to the puzzle is to be found in the fact that Mari Lwyd lasted a month or more and that the songs were changed from week to week.

The song I have quoted is obviously a song for Candlemas. The other part is to be found in the reform of the calendar in 1752. Spring in the western vales of Carmarthen would have arrived in early February. It is, by the way, not entirely irrelevant to say that in and around Llandyssul on the Cardigan-Carmarthen border Christmas is still celebrated "Old Style".

Many of the wassail songs begin with some such assertion as: "Here comes Mary's drink; for the sake of Holy Mary be joyful." But in the more or less "official" version of the Mari Lwyd dialogue her name is noticeably missing. Dr Peate believes that this absence is due to Protestant excision by the clerics. At the same time Protestantism had little influence upon the popular culture outside the chapel and Anglican Church doors.

Now for a slight digression.

The classic word for Mary in Welsh is Mair. In its mutated form, Fair, it is commonly found because so many churches in Wales were dedicated to her. Llanfair is the Church of St Mary. For some obscure reason English people have a curious habit of making fun of Llanfair. One day I shall see the joke, but meanwhile it is an oblique testimony to the Welsh devotion. But if Mair is the classic word, the affectionate word and the popular word is Mari. It is also the word of the Bards, and it is to be found in not a few documents such as that of the Black Book of Carmarthen. One of the songs containing the word Mari deserves to be quoted. (I translate.)

The fair angel, this was Gabriel, greeted her. "Thou art full of grace, Mari."

Now that song was sung in spite of the periphrasis of the A.V. "thou that art highly favoured".

The Rev. Gomer Roberts, a Protestant Dissenting minister from Carmarthen, records that in his childhood he often heard his mother singing many old Welsh carols in which Mary's name was frequently and specially mentioned. One which he quotes refers to Mary the Penitent. But the two Marys are liturgically associated, as the Gospel for the Feast of the Assumption witnesses. At the same time there appears to be in such regions as that of Usk a special devotion to Mary the Penitent.

A very common wassail song is clearly sung in Mary's honour.

Open the windows for Mary is here with her light.
Open the closed doors for here is Mary with her light.
Open the stone windows for here is Mary with her son before it.

The winter months from December to February are specially concerned with devotion to Our Lady for the sake of her Son. But the Welsh maintained other feasts in her honour even after the Reformation. Dr Peate cites the following:

25 March (sometimes transferred).—Gwyl Fair y Cyhydedd or Lady Day.

2 July.—Gwyl Ymweliad Mair or the Visitation. (Wales is an excellent land in which to meditate upon this mystery.)

15 August.—Gwyl Fair Fawr (literally the feast of the Great Mary) or the Assumption.

8 September.—Gwyl Genedigaeth Mair Fendigaid or our Lady's birthday.

8 December was Gwyl Ymddwyn Mair Forwyn, or the Conception. One other feast which does not seem to have been celebrated very much outside Wales was the Passing or the Transition of Mary. This was upon 6 January, and is treated very well by the Anglican vicar of Chertsey, Mr Hartwell-Jones, in his erudite study of *Celtic Britain and the Pilgrim Movement*.¹ The feast was a favourite subject of the bards, especially one Richard ap Rhŷs, whose name reminds me that I dwell under the shadow of Pen Rhŷs, dedicated in the Middle Ages to Our Lady. There, upon that mid-Rhondda mountain, the great Lewis Morgannwg composed and sang his great ode to her as Stella Maris. It is a sad reflection that Wales gave, so to speak, Our Lady to those who go down to the sea in ships, and through her own sailors tried to destroy devotion to Her along the Spanish Main. For the Welsh antipathy to the Spaniard is one of the lesser causes of the Reformation. Lewis Morgannwg's ode became the centre of a poetical cycle. The cultus of Our Lady of Pen Rhŷs was involved. To Pen Rhŷs "men are drawn over sea and land by thy miracle, O Mary".

But two tragedies befell Pen Rhŷs. The once famous hospice

¹ The Cymrodorion Society, 1912.

attended to by the Franciscans was destroyed by Henry V after the disastrous rebellion under Owen Glendwr, whose right-hand man, Cadwgan, was a famous Rhondda chieftain who fought the English with a full complement of Rhondda men. The image at the shrine, once so venerated and renowned, remained until Henry VIII's spoliation, when Latimer wrote to Thomas Cromwell:

I trust your lordship will bestow our great sybill to some good purpose ut periat memoria cum sonitu. She hath been the devil's instrument to bring many (I feere) to eternal fire. Now she herself with her old sister of Walsingham, her younger sister of Ipswyck, with their two sisters of Doncastre and Pen Ryesse would make a jolly musture in Smythfield.¹

That is part of the sorry story of the iconoclasts. But there is a copy of the statue in the Church of Our Lady of Pen Rhÿs ni the little Rhondda township of Ferndale.

There seems to be general agreement that the Protestant Reformation was resisted in Wales. Protestant historians admit that. We are dealing with a people of whom Giraldus wrote: "Populus ipse praestantis cujusdam naturae beneficio semper est ad audiendum promptus." Chapuys, the Imperial Ambassador at the court of Henry VIII, wrote to his master: "As to the indisposition of the people of Wales I understand they are very angry at the illtreatment of the Queen (Catherine of Aragon) and the Princess Mary, and also what is done against the Faith for they have always been good Christians."²

To leap to the year 1722. Over a hundred and fifty years have passed since the Welsh were presented with the reformed religion. In 1722 Erasmus Saunders affirmed in his *View of the State of Religion in the Diocese of St David* "an extraordinary disposition to religion which prevails among the people of this country". The opinion deserves to be well considered in view of the common belief that Wales before the coming of Wesley was sunk in paganism. I plead guilty myself to having held this view without qualification, and although, no doubt, it contains truth, it is an exaggeration. Mr Saunders would strenuously have con-

¹ Stowe's *Chronicle*, Howe's Edition, 1615, p. 574.

² *State Papers of Henry VIII*, 3 Nov., 1543. Vol. VII, 1368.

tested it. At the same time he was worried. He deplored the way in which the religious spirit found utterance. He inveighed, for example, against "the survivals of Catholic ceremonies to the Blessed Virgin and the saints . . . as if the people had hardly forgotten the use of praying to them". "Nay, in many parts of North Wales they continue to pay for obits by giving oblations to their ministers to pray for them out of purgatory." This latter custom, perhaps, survives in the form of certain offerings made even to chapels. Mr Saunders concluded by asserting: "The doctrines of the Reformation begun about 200 years ago have not effectually reached us." The statement must be related to the undoubted fanaticism of the Welsh iconoclasts, who seem to have had a profound hatred of devotion to Our Lady. I have a feeling that this particular hate is to be found only among lapsed Catholics.

I have stated that the iconoclasts were fierce and fanatical. Men such as Williams, one of Henry VIII's Commissioners, were heralds of the later "no popery" men. But in spite of them all the Welsh people were not happy over the change. The bards and the populace stood together, even though they were without priests, some of whom were martyred, some of whom fled to France and some of whom, alas, betrayed their cause. Some of the landowners and gentry were faithful. But many were tempted by bribes of land filched from the Cistercians. And then, besides the Tudor time-servers, there were those patriots who confused loyalty to Wales with loyalty to the Protestant Tudors.

Let Mr Hartwell-Jones complete the picture:

Nothing could roll back the tide of reformation. Ruthless repression had done its work. The Test Act was only one of a series of enactments which weighed heavily upon Welsh Catholics. Judicious bribery reconciled the landed proprietors to the new regime. The dungeon and the gallows had effectually quelled the spirit of revolt and the exclusion of sympathizers with the old order from the legislature—all resulted in establishing Crefydd Y Saeson (literally, the Englishman's Faith) as a national religion. So passed away the voice of the old religion and learning.

H. W. J. EDWARDS

JAPAN AT THE CROSSROADS

ONE of the most remarkable developments in the religious sphere since the war is the new position now opening up to the Church in Japan. Very little news is coming out of the country at the present time, but there is enough to support the belief, commonly expressed by Catholic observers there and elsewhere, that Japan's hour of destiny has come, and that the next few years may see the conversion of several millions, or perhaps even of the entire nation. It is a thrilling thought that in our time we may witness the conversion of a nation of more than seventy-eight million people to Christ. It would be one of the outstanding events in the history of the Church, and, indeed, with militant atheism almost at our gates, a sign and a promise of better days, the bright Christian future, the "*luminoso avvenire cristiano*" which Pius XI prophesied in one of our gloomiest hours.

This may sound like wishful thinking, but anyone who has read the reports coming from the Japanese bishops and clergy, and from the American bishops and other outside observers who have visited Japan since the war, will be bound to admit that this opinion has solid foundation. General McArthur, the virtual dictator of Japan, said in June 1947: "Here we are witnessing the greatest peaceful revolution the world has ever known. I believe that in ten years this country will be Christian; perhaps not all will be converted, but at least the majority will have learned to think and act in a Christian way." One of the American observers, Bishop O'Hara, told a great meeting of clergy in the United States: "If only there were sufficient priests to teach them, in my opinion six or seven million Japanese would soon be converted." And Father Lasalle, the superior of the Jesuits in Japan, states: "It is not impossible that in a few years several million Japanese will be converted to Catholicism. Japan," he concluded, "is at the crossroads; we must see that she chooses the only good and right direction."¹

A defeated Japan finds that her world has suddenly col-

¹ "Bulletin of the Students' Missionary League", Jan. 1948, to which I am deeply indebted here and elsewhere in this article.

lapsed about her. For the first time in her history she has suffered a resounding defeat, and an enemy has occupied her territory. She believed for centuries in the divinity of the Emperor; that belief has now been officially abolished. There were two national religions, Shintoism and Buddhism. Shintoism had long been becoming more and more a social and civic observance rather than a religion. (That form of it known as State Shinto was declared to be lawful for Catholics by the Sacred Congregation of Propaganda in 1936.) Shinto, however, has now been officially abolished. On the other hand, Buddhism, which, religiously, was the more important of the two, again was not something felt. It was an external observance, and its strength lay in tradition rather than in any interior religious sentiment. It has often been remarked that Japan had no religion or philosophy which provided any real background or genuine conviction. Now, under the impact of defeat, they feel that Shintoism, with its intense nationalism, and Buddhism, which gives no consolation in suffering, have failed them. Japan is dazed by this great upheaval and is seeking new bearings. The deep waters have come in upon her soul, and many feel that Christianity alone can show the way out.

The truth seems to be that the religion of Japan, however well established the external organization, never suited the national temperament. Buddhism, which is more a religion than Shintoism, is an importation, and the native Shintoism is itself coloured by Buddhism. The Japanese are a dynamic, restless people, and they are asked by Buddhism to sit down and dream and contemplate. They want to do something now; Buddhism asks them to fold their arms and wait until they finally attain to Nirvana and the extinction of all desire! A sudden change over to Christianity would not be surprising in them; they act quickly and with vehement enthusiasm. They copy easily, and worship success. Thus, though their culture came to them from China, today they are the most Westernized of Eastern nations—Westernized, be it noted, by themselves, not by conquest or infiltration.

Against this is the natural appeal that Catholicism makes to them—Catholicism rather than any other form of Christianity. A recent visitor to Japan has described an interview he had

with a famous Buddhist monk.¹ The youth of Japan, said the monk, are not really Oriental. The old religion suited the Continent of Asia but it does not suit them. Christ was young, Buddha was old. They like our young Christianity, and they want it in its most colourful form, Catholicism. The sacrificial Christ, our insistence on a sacrificial rite and the sacrifice of ourselves—these things meet a yearning in the hearts of this intense people. It is not surprising, then, to read that the number of catechumens is now ten times what it was before the war. The figure of those who are genuinely interested in Christianity, and attending service lectures and so on, has been given as approaching three millions; and of these the greatest number are tending towards Catholicism.

One last point in considering the favourable human background to this work of grace which we recognize can ultimately only be divine. General McArthur believes that his plans for the new Japan are most likely to succeed if Christianity is established in the country. He believes that democracy (*sit venia verbo!*) will not be established unless Japan either becomes a Christian nation or at least accepts the Christian ethic. The American and English long-term policy, of course, is to introduce our notion of democracy. All this should help. The personal attitude of the General is also not without effect. When the Japanese bishops asked him to help them to bring in forty missionaries, he said: "Forty? It is not nearly enough. If you knew, as I do, the spiritual needs of the country, you would not send me four times ten, but four times a thousand."

So much for the human side of the question. From the more spiritual angle the prospect is at least as heartening. Human beings are free agents, and their actions are unpredictable. But the missionary history of Japan, which is one of the most glowing pages in the history of the Church, more than encourages the belief that, given such an opportunity as we now have, her great Catholic history will repeat itself. In 1603, some fifty years after the coming of St Francis Xavier, it is believed that there may have been as many as a million Catholics in Japan, and over two thousand churches. Then the great persecution

¹ See *The Tablet*, Jan. 1948: "The Prospects for Christianity in Japan", by William Teeling.

broke out and almost extinguished the faith for two and a half centuries, until the Americans, with their naval guns, opened the country again to the foreigner in 1852. The Church, however, did not die. Who has not heard of the brave Catholics of Nagasaki, who for two hundred and fifty years practised their religion in secret, and, in 1865, made themselves known timidly and secretly to the newly arrived priest, Father Petitjean, as he prayed in his little church in Nagasaki? A group of fifteen women came in as he knelt by the sanctuary at noon on St Patrick's Day, and a middle-aged woman leant over him and whispered: "Our hearts are the same as yours. Where is the image of Holy Mary?" And when they found out he was a real priest they were overwhelmed with joy, and questioned him eagerly about "God the Lord Jesus", the "Lady Saint Mary", and the "great father in Rome".

For two hundred and fifty years they had kept the faith without priests or sacraments, baptizing their children in secret and passing on the Christian teaching from father to son. Soon the priest had discovered almost four thousand of these descendants of the ancient Christians of Japan; and it is considered probable that there were as many as two hundred thousand altogether then living in the country. Let secular historians sneer as they will: these were no rice Christians, and their story gives every hope for the future. Christianity in Japan has certainly proved its mettle.

Finally, is not the blood of the martyrs the seed of the Church? The soil of Japan was drenched with her martyrs' blood. The persecution equalled in fury the worst attacks of Nero and Diocletian. Four thousand Christians were drowned at sea, many burned or buried alive, others beheaded or crucified. Every year the Japanese people collectively and individually were required to trample publicly on the crucifix. Twenty-six of these martyrs have been canonized, but the number of the white-robed host of martyrs and confessors from every part of the empire who now stand before God and intercede for their people, no one can number. The grain of wheat, falling into the ground, died. May we not think that itself remains not alone, but will bring forth much fruit? Their blood cries to God from the earth. May He hear them in His own way and in His own time.

It would be a sad thing indeed if, while there was a chance of a nation of seventy-eight millions coming into the Church of Christ, the members of His mystical body on this earth just shrugged their shoulders and said it was not their affair. Divine Providence has placed us in the *contemporary* world; it is our task therefore to deal with its great spiritual crises as they arise. It may be that the opportunity is not as great as has been stated, but at least we can say that we have tried. The best way of helping is by praying and asking other people to pray. The heart of the pastor must have compassion on the multitude that is distressed and lying like sheep that have no shepherd. We are told that two thousand priests are required if the opportunity is to be grasped. To a few the vision may come, as to St Paul, who heard the man by night saying: "Pass over into Macedonia and help us." We cannot, however, for the most part, go out ourselves; and even material help, except for gifts in kind, is impossible at present—Japan has no foreign exchange. But we can pray. However exiguous our merits, we can lay "man's hand upon God's sceptre", and achieve more than years of activity. "Plus profecit Moyses in monte adorando quam multitudo magna bellantium."

Meanwhile, time is running out, and much opportunity has already been lost. Communism, Protestantism, and the old moral materialism of Japan are not sleeping. The Nazis were able to send out four thousand "technicians" to propagate their creed; what of the servants of Christ? Have we not generous young souls eager to seize the great opportunity; nurses and teaching sisters, medical students, doctors, religious brothers, young priests? An opportunity such as this once dawned for the Chinese people, and it was missed by a hair's breadth through dissensions among the missionaries, and the unfortunate policy adopted towards the emperor. God grant that future generations may not be able to say of us that we were given no less a chance, and let it slip through our fingers.

JOSEPH MULLIN

ON TAKING ONE'S HAT OFF

OR THE MEANING OF WORSHIP

THE Concise Oxford Dictionary defines worship as "worthiness, merit, recognition given or due to these, honour and respect".

It has been my lot to spend a good many weeks this year in hospital (not mental), and as a patient, not as a chaplain; which is like sitting under the pulpit rather than standing in it. During some of my more lucid moments I have thoroughly enjoyed reading Dr J. C. Heenan's *Letters from Rush Green*, except for three words which he prints in brackets and which I have ventured to emphasize by italics. To be quite fair, I quote them in their full context from p. 156 herewith:

I often wonder what is the greatest single factor which prevents non-Catholics from looking kindly on the Church of God. There was a time when I was unable to make up my mind whether it was the conviction that all Catholics worship the Virgin Mary (*which they don't*) or because they believe that all Catholics have to confess their sins to a priest (*which they do*). Now that Protestants themselves have begun to realize how impossible it is to be a real Christian without honouring the Mother of Christ I regard the Confessional as the greatest cause of Protestant prejudice against the Church.

Before going further I had better assure Dr Heenan that I am not his Father Mitchieson redivivus, although I am a convert and a priest. Being in hospital as an observant patient gives one a new insight into a way of life of which perforce one knew but little before. I have always admired the "wife and mother" ideal of womanhood and I still do. But I have now also come to have a tremendous admiration for women who have found their vocation in the nursing profession. To make use of a modern colloquialism, I "take my hat off to them". When one comes to consider it, what a very expressive colloquialism that is! It is a link with the days when to raise one's hat to a lady really had a meaning, just as in the Royal Navy in

Catholic times saluting the quarter-deck made sense because of what was there. I believe that before saluting became the custom, men used actually to take their hats off to the crucifix on the quarter-deck. Metaphorically, I take my hat off to others besides good wives and mothers and good nurses, e.g. I take off my hat to St Thomas More (and keep it off in his moral presence) and I am awed by and venerate anything that once belonged to him. Why? Because of what by the grace of God he was and is. I class him far above the ordinary men of any age. I happen to know something about him and my mind reverences, respects and admires what it sees. It tries to give him "the honour and respect and the recognition due to his worthiness and merits"; in other words, I *worship* him. Am I wrong? Not a bit. The Church of God tells me to think of him like that; and that I need not keep my thoughts to myself. I may show how I feel by building a church in his honour, by erecting a statue or an altar in his honour, by saying Mass in his honour, by asking the help of his prayers publicly, and by teaching other people to think of him as the Church thinks of him. In my opinion it would be hair-splitting to say that this is not "worship". Never mind about verbal theological distinctions between latria, dulia and hyperdulia. The man in the street, and Sister M. and Nurse N.—who are, I hope, going to read *Letters from Rush Green* and so get a real idea of what the Catholic religion is all about—don't want to be confused with such terminology. But why confuse them with this terminologically inexact statement that Catholics don't worship the Virgin Mary? When their future husbands say solemnly in Church "With my body I thee worship", are they to think that they are having a blasphemous lie put into their mouths by the Church because "Catholics don't *worship* (even) the Virgin Mary"? Is it foolish or superstitious to think that St Thomas More was given worship when called "Your Worship" by men long before he got the equivalent greeting from the angels and all the other worshipful Thomases waiting for him in heaven?

Surely it is not so difficult to give simple people simple ideas which are absolutely true without sacrificing truth to Protestant ignorance and prejudice.

If I have right concepts about God, I have concepts that

just don't fit any of His creatures; and if I speak or pray with those concepts in my mind, my words would not make sense if I addressed them to any but God. So if I pray as the Church teaches me, I can't go wrong. The Church also teaches me that there is something else I can and must give to God and to Him alone—sacrifice. The Church emphasizes that this right attitude of mind towards God and its expression is essential if I am eventually to attain to the eternal happiness for which I am assured that I have been created. "In order to save my soul I must *worship* God by faith, hope and charity." Incidentally, I am soon told that I can't do this without the help of God's grace. But fundamentally worship is shown to be a right attitude of *mind* which expresses itself and "*lives*" by faith, prayer and good works. That is *divine* worship because its object is God. It belongs to God alone and cannot be given to any of His creatures. But towards God's creatures also I can, and I must, have a right attitude. There is a fundamental worship I must give them all just because they are His, and are worthy of it. I often need reminding that this is a duty because they are so often unattractive in themselves. There are others, however, who are attractive to the Christian because Christ seems to be living His life in them visibly. Are we wrong in counting them worthier, in mentally assigning them a higher degree of worship than the common herd? When it comes to martyrs and saints of various kinds we need not hesitate to be enthusiastic, because eventually the Church not only approves but orders us to worship them. But there still remains one who is not God nor yet just an ordinary creature, but to whom we must have a right mental attitude, whom we must appraise rightly, whose worthiness and merits we must recognize, whom we must *worship* duly, because she is God's unique creation—the Virgin Mary—the Mother of our Saviour. What did Wordsworth call himself—pantheist, deist? Anyhow, he had the right idea of worship when in that loveliest brief combination of English words he called her "Our tainted nature's solitary boast".

I take my hat off to him. I take off my hat to Dr Heenan for his splendid *Letters* (with that one flaw). I take my hat off before a statue of Mary (however "repository" and crude), and I take my hat off when I go into church. Every time it means some-

thing—*worship* every time—and every time a different kind, or at least degree, of worship.

And I don't see why the well-intentioned non-Catholic should be thought incapable of understanding that. How otherwise is he going to understand the meaning of worship at all?

R. G. WEBB

A REDEMPTORIST CENTENARY

APART from his specialized knowledge of the subject, historical scholarship and a general literary aptitude fitted Father George Stebbing, C.S.S.R., for any task of writing about St Mary's, and had he lived to see the centenary of the parish his would have been the hand to write these paragraphs. He died in 1937, having spent most of his 78 years in Clapham, noting with keen interest all that went on from day to day. If history was his hobby, the history of the English Province of the Congregation of the Most Holy Redeemer—of which he knew all there was to be known—may be said to have been his life's preoccupation. To hear him lecture on its foundation and development was to listen to an expert speaking from both heart and mind. His beloved old head was full of data concerning the early story of his brethren and the locality where that story was largely made. Much of his knowledge he drafted into notes, the chief source from which this commemorative article is written. It is to commemorate the end of a chapter rather than to record its contents in accurate detail; and it is undertaken by the writer because he has the present privilege of being Parish Priest of St Mary's.

Although distinctive in its own degree, the history of Clapham during the past century is similar to that of many other London parishes begun in the days when Catholics were nowhere numerous, and in districts that from being remote and rural have become suburbs of London. As these places developed into growing centres of Catholic activity, the Metropolis

gradually approached and finally absorbed them, until its close embrace has now incorporated their identities with its own. Their old-time isolation as units of Catholic life tends more and more to disappear. From being well-defined districts on the outskirts of London, they each succeeding year become more definitely parts of one great city. They retain a considerable parochial importance, but they have largely lost their individual existence whilst becoming parts of a great picturesque panorama richer in colour and interesting detail for what they have brought to its completion. What is here said particularly of Clapham could with few changes be said of many other parishes; and if these modest pages are at all worthy of attention it is perhaps because they are typical of a hundred localities rather than distinctive of one.

The Redemptorists came from Belgium to England (Falmouth) in the year 1843, and during their first five years in this country made several beginnings in small towns and villages, but it was soon realized that the work of preaching Missions could never be carried out according to the Rule of their Holy Founder until they lived in communities close to the centres of population. Urged by Mr Philip, a well-known Catholic bookseller, Father de Held, the Provincial, discussed affairs with Dr Wiseman, who warmly invited the Redemptorists to the London area. They came in June 1848 as quasi-chaplains to a community of religious women; and having acquired a property in Acre Lane celebrated Mass there for the first time on 2 August, 1848. The building of the present church was begun on this site within a year of its purchase. Immediately upon their arrival in Clapham the Fathers began their apostolic work among the people of the district, which was also made the centre from which Missions were conducted over a very extensive area. The history of the Missions would make a glorious record of labour throughout this country in the cause of the Master: here we are taking an historical glance at what took place in the immediate neighbourhood of St Mary's.

The domestic chapel of the Sisters at St Anne's House in the "Old Town" was soon inadequate for the needs of the people. One of the early members of the English Redemptorist Province, Father Douglas, was allowed to devote part of his patri-

mony to the erection of a church, built from the designs of Mr Wardell, which was opened in 1851. It would be considered a fine building in any age, but for the days in which it arose it is quite remarkable; a beautiful flowering of the Second Spring. To recall the rural nature of the locality, the fewness of the people and the poverty of many among them, and then to imagine the rising of this magnificent church is to realize something of the importance that surrounded its erection. Local anti-Catholic feeling was aroused and for a time assumed a dangerous aspect, especially on the occasions when Dr Wiseman opened the church in 1851 and returned for its ceremonious consecration in the following year. The antagonism, however, quickly subsided and happily has never since been revived in any considerable degree.

Architecturally the church has an interesting history. Its original plan of a sanctuary, a nave and two aisles, remained for a generation as Mr Wardell had built it: his lofty steeple still stands unchanged. In 1886 John Francis Bentley (later of Westminster Cathedral fame), a parishioner of growing reputation as an architect, completed the lovely Lady Chapel. His triptych, enshrining the picture of Our Lady of Perpetual Succour, is a rare gem among the many jewels of design which testify to his genius. In 1894 he built the Transept, the number of worshippers having increased so steadily as to make additional church accommodation a crying need. The same problem of more church space for more people was further solved in 1929 with the building of St Gerard's aisle, designed by Mr Bernard Cox. With this addition to the church every available piece of adjoining land had been put to the service of the parish. Mr Wardell had built his church with seating accommodation for 400 people; the number is now doubled.

To interfere with an architect's completed design is usually to spoil it; and it must be admitted that the present plan of St Mary's could never have come from the pencil of a Wardell or a Bentley or a Cox. At the same time a definite unity has been preserved, notwithstanding the building's many alterations, with the result that no incongruous element is immediately apparent upon entering the church. The fourteenth-century detail of the original design has been maintained

throughout all additions, its beautiful curvilinear line and noble arcading being adopted by both Bentley and Cox, and the church may be said to have retained undisturbed its architectural atmosphere. The stained-glass windows, could they all be seen at the same time, might shatter the perfection of the picture presented to the imagination; they are of such varying styles. All are sufficiently good, but some are very much better than others. Bentley's nine Lady Chapel windows, representing the Old Testament types of Our Blessed Lady, are quite surpassingly beautiful, and equal to anything he did in the whole of his life. The reredos of the High Altar has given rise to not a little discussion. As seen from the nave it is pleasing and devotional, but upon close examination is found to be by no means an unqualified joy for ever. It recalls the story of a schoolmaster who reported a pupil as "generally satisfactory" and received a request from the boy's father for further details. The master replied, "When I say generally satisfactory I mean not particularly satisfactory."

The extensions of the church kept pace with the growth of the parish. The Catholic population increased whilst the area served by St Mary's became smaller as new parishes were formed in the surrounding districts. The nearest Catholic churches to St Mary's a hundred years ago were St George's, Bermondsey, Deptford, Wandsworth and Mitcham. All these parishes, like St Mary's, have since been divided and sub-divided, and numerous churches built. The parochial boundaries of the early foundations, formerly meadowland, are now marked on the map by a mere line through the solid mass of streets and buildings of Greater London. From being semi-rural St Mary's has become a city church. The country lanes have developed into town thoroughfares, and with the exception of the Common all the one-time open land has been utilized for building. In former days Clapham was a quiet and secluded residential district, with its ordinary humble houses but also its stately dwellings (some few of which remain), the homes of professional and business men. It had, too, its parliamentarians, its poets, its authors, its artists. Perhaps it has them still, but if so they are less well known than formerly and they live in workaday houses or flats. Externally the district has changed from end to end, al-

though some traditions of its former life remain, their nucleus being the church where its Catholic people of every condition have worshipped for a hundred years. It has inevitably become a built-up area; Londoners must be housed. Even the Common has been encroached upon for dwellings which have probably come to stay; one wonders whether the prefabricated bungalows which line a road across the Common will not eventually be replaced by L.C.C. flats, the grassland gone forever.

The first parochial school for Clapham's Catholic children was built in 1860 on land in Crescent Lane owned by the Sisters of Notre Dame. This building now accommodates girls and infants, a separate boys' school having been provided at the end of the monastery garden in 1884. The boys were given a larger and better school in 1907. Higher education for all children has made it necessary for St Mary's and the adjoining parishes to keep abreast of the times by purchasing an imposing building, formerly a Girls' High School, on the south side of the Common. The property was acquired in 1938. During the recent War it was occupied by the Military, but since 1945 it has stood empty, awaiting the slow-moving decisions of various ministries and authorities, and in the meantime of heartbreaking delay hundreds of Catholic children have been obliged to attend non-Catholic schools, all departments of the parochial schools being overcrowded.

In the year 1897 Redemptoristine nuns made a foundation in Clapham from Dublin. They remained for thirty years, bringing blessing upon the parish by their edifying lives of hidden labour and prayer. In 1926, finding themselves more and more surrounded by buildings, they moved to Chudleigh in Devon, where they took over the buildings of Syon Abbey from the Brigittines, who transferred their community to South Brent. The nuns of the Order of the Most Holy Redeemer are contemplatives who assist by their prayerful lives of self-sacrifice the external labours of the Redemptorist Fathers.

Another Institute of religious women has had a large place in the life and development of St Mary's parish: the Sisters of Notre Dame, who have taught in the parochial schools since the year 1860. The Notre Dame convent on the south side of the Common was founded in 1848 when the Redemptorists, who

had shepherded the Sisters from Belgium to Falmouth in 1843, brought them to a new home in Clapham, where they established a boarding school for girls. It became a centre of great educational activity with a far-reaching influence, and for three generations was one of the most important residential schools in the London area. It is said to have had in its fifteen acres the largest private garden in London, Buckingham Palace alone excepted. To the deep regret of all their many friends, the Sisters were obliged to sell their property during the recent War, and it is now being developed as a building estate.

In its hundred years of existence St Mary's has had its jubilees, its anniversaries, its historical functions: the canonization of Redemptorist Saints has given particular occasion for festive ceremonial. Missions, conducted sometimes by others than Redemptorists, have seen the church crowded in every corner. Its Confraternities have flourished and waned and flourished again. One of its notable characteristics is its processions, for which its peculiar plan makes it an impressive setting. The choir has had its notabilities in eminent organists and composers, whose well-established traditions are still maintained. As one would expect in a church served by the sons of St Alphonsus, devotion to the Blessed Sacrament and to Our Lady is ardently promoted among the people who worship in St Mary's. Solemn Mass on Sundays and Holy Days is never omitted, and Vespers and Compline are among the regular liturgical services.

A parish is made not so much by its priests as by its people; and, thank God, Clapham has been blessed with a fine, strong Catholicism. The situation of the church in the midst of what are now ceaselessly busy thoroughfares has in one way at least proved to be a boon in that it has attracted people frequently to visit the Blessed Sacrament. There is hardly a moment in any living day when worshippers are not to be seen at their prayers. The district has undergone great changes, and change will continue, but St Mary's Church remains the heart and centre of the one unchanging thing that has made the parish what it is—our beautiful Catholic Faith.

To commemorate a hundred years of loyal Catholic piety is to sing a true *Te Deum*. Changes often bring sadness in retrospect; the passing of old familiar parochial figures, the dis-

appearance of eminent and revered names. A century of history brings many such changes. But the predominant sentiment aroused by a glance over the past hundred years at St Mary's is one of deep gratitude. Let it be recorded, in the names of all the Redemptorists who have dwelt in Clapham: a grateful thanksgiving to the good God for the unfailing response to their priests' ministrations of a devoted congregation whose love and practice of the Faith has maintained one of the chosen spots of God's dwelling among men as a centre of living Catholicism.

LAWRENCE HULL, C.S.S.R.

THE FOUNDER OF ST GEORGE'S, SOUTHWARK

THE GREATNESS OF THOMAS DOYLE

SOUTHWARK has recently celebrated with pride and thanksgiving the centenary of the opening of St George's Cathedral, and has paid a tribute of honour to Thomas Doyle, that heroic priest whose faith and vision caused a great church to rise in days of discouragement. Never was tribute better deserved. Standing in the midst of his work, now brought to ruin but, please God, one day to be restored, one is uplifted and carried away by the consciousness of union with a great man, the impress of whose character remains in the gaunt, scarred Cathedral.

By comparison, men differ greatly, and this is very true of priests. Similarities in priests are, for the most part, superficial. It is one of our glories that to be "priestly" implies the possession of a characteristic that can exist in men of widely different types. St Paul tells us that there are diversities of graces but the same Spirit (I Cor. xii). Thomas Doyle was a man whose soul was enriched by the Spirit of God, from whom his naturally energetic character acquired even greater fire and determination. We are not expected to be replicas of Doyle. It would be

absurd to try to be. But we should certainly imitate him in his profound awareness of the power of God, which leads to generosity and bigness in His service.

In his excellent book on St George's, *The Great Link*, Father Bogan has reproduced two portraits of Thomas Doyle, one as a young priest, the other showing him in his old age. They are interesting to study, for a man bears in his countenance the secrets of his heart. It is the face of a thinker rather than that of a man of action that looks at us from the earlier portrait, the eyes full of vision, yet calm and steadfast, the mouth generous and humorous. In old age the face is set with anxiety and the stress of a laborious ministry, but a common feature in both portraits is the sharp, aggressive nose. This man was undoubtedly a fighter, one who found it hard gladly to suffer the foolish, who must have found it irksome to coax and plead for his great project in the face of opposition so often fatuous and ill-instructed. No doubt his humour stood him in good stead, and despite his fiery zeal his heart was gentle and charitable. The story of his struggle, not only with Protestant prejudice—that was the very least of his worries—but also with Catholic hesitation and misgiving, is told elsewhere by Father Bogan, and it is a story that thrills and illuminates.

Doyle was not a great man because he built St George's Cathedral: he built St George's because he was a great man. He might easily have been content with less and won applause in his choice. He had to contend with considerable material difficulty, but, above all, if he were to proceed at all, he must do so in spite of three great obstacles which ever appear in the pathway of men such as he.

First, there is the accusation that any grand design is indicative of a desire for personal aggrandizement. It is a charge that is difficult to disregard, because it can so easily be true. For all his apparent gentleness, Doyle had a dominating character—one might even say a domineering character. His outbursts of humour, which often cloaked his forthright remarks, may amuse us at this distance of time: his contemporaries must often have found them infuriating. There was a streak of eccentricity and oddness about him, something definitely not to be copied. Such a man in these days would probably expose himself to the

charge of staging "stunts" and even following a policy of "beg-garing his neighbours"; but, whether we like it or not, people are attracted to one who is not content with small things. What we have to remember is that all the manifestations of Doyle's strong personality were used solely for God. He had no thought but for God, though undoubtedly he rejoiced at the part given him to play. His most genuine humility made it possible for him to use very fully his own idiosyncrasies to formulate and carry through the great design of St George's, with far, far less danger than would arise to tempt a lesser man to self-glory.

Secondly, there is the prudence of inactivity. To start a great work and fail is a grievous wound to a sensitive heart; it can dash one's spirit and one's pride to the earth. There are some who pass as successful men because, in their caution, they have never exposed themselves to failure. The grand design, the planning on a great scale with true foresight, is not for them. Like the servant in the parable, they treasure their talent in a napkin, burying it away for safety. No charge of self-glorification will lie against them, for they do nothing to challenge comment, unless it be that they do nothing. In their generation they may pass as wise and prudent, but their souls are narrow and their spirit mean. In determining to build a great church but a few years after the end of the Penal Days, Doyle lifted the Catholics of England out of the very gutter and reaffirmed our true and lawful descent from and identity with the pre-Reformation Church, dispossessed indeed of our ancient shrines and temples, but the heirs, sole and exclusive, of Catholic England. Those who lifted their eyebrows and smiled at "Doyle's folly", who met his insistent, vehement, indignant pleas with "frowns and chilling repulses", would have been content, in their fear of failure, to leave the Church in the back-alleys. It was this priest of Irish stock who delivered the challenge and affirmation that it is not merely by toleration but by right that we are here in the midst of the English people, in succession to Augustine, Dunstan, Anselm, Thomas, Edmund and all our Catholic past. Had Doyle listened to the counsels of prudence he would have taken his hand from the plough, but he was too great a man ever to consider defeat when his cause was God's.

Thirdly, there is a difficulty which is most subtle because it

is rooted in what is undeniable. It is said that the little and humble way is God's way: that the grand way is in the spirit of pride and worldliness. Doyle's scheme for the great church in St George's Fields was not only considered foolishly ambitious: it was implied that it was also positively wrong. He ought to have been content, they said, with something less pretentious. There is an extraordinary idea that there is something peculiarly sacred about small things, as if some humble little chapel in a back-alley were more acceptable to God than a great cathedral. Certainly, if the little chapel is the best we can give, God is as well pleased as if we had raised a stately shrine. But the idea that one ought never to aim at anything higher, never want anything greater or more splendid under penalty of being proud and ungodly, has been the age-long defence of the inefficient, the timorous and the lazy. The words are often quoted, "Nothing is small that is done for God and merits an eternal reward", and on their profound truth all may well meditate. It is equally true that they have been and are quoted as an excuse for mediocrity, ineptitude and self-complaisance. They have been used to crush generous souls and stifle work for the glory of God. Of course, attention to small details is essential, even in the greatest plans: but we should see the details as part of something much bigger. We are told that when the mosaic pavement of St George's was being laid, Dr Doyle used to go down on his hands and knees, carefully scrutinizing each portion with meticulous care, his long, sharp nose almost touching the ground. We can well visualize the scene, and also imagine the feelings of the workmen when they beheld this terrifying inspection.

In our work for the conversion of England we must heed the command to "launch out into the deep". Mistakes should not discourage us and we should be willing to risk failures. We have to hold a great light in the darkness of our country, and woe to us if we yield to earthly prudence and try to hide it under a bushel. The great spirit of apostolic energy and enthusiasm displayed today by clergy and laity, and especially by the youth, is an encouraging sign. But there will always be the three great obstacles to overcome, and the example of Thomas Doyle is one from which priest and layman can profit. We cannot all build cathedrals. But we can all bring zeal and thoroughness to the

work we have set before us, realizing that it is not just a question of building one church, one school, of organizing a particular club or carrying out some particular activity, any more than Doyle's whole work was the building of one fine cathedral. All these things coalesce in one harmonious plan—the restoration of our country to Catholic unity and the growth of Christ's Kingdom on earth. In that sense, every part of our ministry is something very big. It is significant that in the year of the opening of St George's there was issued the famous manifesto of Marx and Engels. Today we face its challenge and the Church, in a fashion, is beleaguered. We shall not meet the challenge by remaining passive behind our ramparts. There is need for aggressive action, not in hatred and spite, but in the true spirit of the Church Militant, that spirit which caused Thomas Doyle to cast aside the broken shackles and stand forth as a champion for God. We show our true consciousness of a great past by our attitude to the future.

CYRIL C. COWDEROY

HERALDS OF THE SECOND SPRING

VI. FATHER DOMINIC BARBERI

WHILE the older English clergy strove gallantly to cope with the demands of growing congregations, and to make some attempt at providing for the groups of Catholic settlers—most of them miserably poor—who had come to work in the new industrial centres, they could scarcely be blamed for feeling a real repugnance towards “innovations” of any kind. They were fully occupied with work on the traditional lines which they understood, and which they believed from experience to be best suited for consolidating the Catholic Church in the new conditions. They regarded Pugin's insistence upon rood-screens and mediaeval vestments as a nuisance; and they considered that the continental devotions and the Roman manners which

were being introduced by Father Gentili and by Bishop Wiseman were likely to arouse Protestant hostility, besides being "unsuitable" for England. Still more they disliked the idea of foreign priests, who spoke English with difficulty and could hardly even make themselves understood, being sent into new places as missionaries who represented the old religion. Obviously, they must increase that prejudice against Catholics, as belonging to an "alien" Church, which the English Catholics had for generations tried to discredit. Lingard's magnificent work as a historian had gone far towards establishing the truth that England had been entirely Catholic until the Tudor times, and had been in the closest communion with Rome without any sacrifice whatever of national freedom. But this recent importation of Italian missionaries like Father Gentili was reviving all the old prejudice and antipathy towards the Catholic Church. It was giving a most inconvenient confirmation to the current jibes against the Church as an "Italian mission" in England.

Ambrose Phillipps had been the chief instigator of these imported missionaries, and even his friend, Lord Shrewsbury, felt thoroughly uncomfortable about their arrival.

What I should do (Phillipps wrote¹ to Lord Shrewsbury at Easter, 1839) if I had large means at my disposal would be to procure a considerable number of holy missionaries from the Continent, who might be fixed somewhere for a time until they thoroughly understood our language, and then I would have them go about and preach everywhere on the foreign plan—in the fields or the high roads even. If they were persecuted, if they were even put to death (which is vastly unlikely in these days) they would only resemble the Apostles, and the primitive Martyrs, and their teaching would even have still greater weight on that account with the great mass of the people. I fear, however, such a plan is likely only to be laughed at as the offspring of a heated imagination: and so I must candidly say that I do not expect to see any great things for some time to come.

Lord Shrewsbury was in Rome at that time, and he showed his friend's letter to Lord Clifford, who was also there, and to the Jesuit Father Glover, whom everybody in Rome consulted

¹ Phillipps, I, p. 105.

on English questions. After talking to them, he was able to write back firmly to his young friend :

We are all against your Gentili scheme. It is beginning at the wrong end. Besides which, Gentili is not suited for England. We must have a new race of zealous English Missionaries, such as we are now bringing up at Oscott, under the good Bishop and Pugin. There must be, as you say, perambulating preachers—this is of the *utmost* consequence ; but surely it is of no use preaching among people whom you must leave without any means of practising their religion.

In the same letter, Lord Shrewsbury expressed still more emphatically his disapproval of the proposal to import Passionist, as well as Rosminian, missionaries. Father Glover, whose opinion counted for so much, had said to him : "You will never get an Englishman into that Order, so what good can you do with them?" Yet the Passionists were in that very week holding their triennial General Chapter in Rome, and one of the principal items on its agenda was the proposal to send a mission to England, in response to the repeated invitations and the definite promises of practical help which they had received from Ambrose Phillipps and several other English friends of the Order. The project had been under consideration, in a vague way, even when Father Paul of the Cross, their founder, was alive ; for he had a strange conviction, during the era before the French revolution, that his priests would one day work in England. He had died in 1775, and the process of his canonization was already advanced to the stage when he was officially declared Venerable. But the Passionists were still a very recent Congregation, and their extreme austerity and their audacious practice of wearing their monastic habit, with its large emblem of the Sacred Heart emblazoned in front, seemed extremely unsuited to the conditions of discreet and secluded piety which were characteristic of the English Catholics.

Even if they should attempt so unpromising an experiment, there could have been no one less likely to succeed than the humble peasant's son Father Dominic Barberi, who had not even aspired to the priesthood, for lack of education, yet who had been obsessed since his boyhood with the mysterious inspi-

ration that in some way he was to become a missionary in England. Dominic Barberi had been born in a village near Viterbo in 1792; and after working steadily until his early manhood on the little farm belonging to his uncle, who intended him to inherit it, he had gone to join the Passionists at Vetralla as a postulant, meekly hoping for admission as a lay brother. His personal sanctity was such that he was admitted after some years to the priesthood; by hard study he became one of their ablest professors, and in time he was elected Provincial for their northern province. As a boy he had several extraordinary sudden visions which convinced him first that he was to be a missionary in distant lands, and later that he was to work in England. But he spoke no language but Italian, and he was already over forty when his first contact with English people came almost by accident in Rome.

Old Sir Harry Trelawney was to be ordained as a priest, and Father Dominic was unexpectedly sent to give the old man special instruction in the ceremonial of celebrating Mass. It was an absurd choice, for Father Dominic could not even make himself understood. But Trelawney's daughter came to the rescue by supplying an interpreter in the person of the Hon. George Spencer, a young convert clergyman who had recently arrived at the English College in Rome. George Spencer had become a Catholic, to the consternation of his family, after spending some days at Garendon Park with Ambrose Phillipps, who was at that time still in his teens, and living at home after ill health had made him give up his career as a student at Cambridge. Spencer's father, Earl Spencer, had been a Cabinet Minister under William Pitt during the Napoleonic wars, and his elder brother, Lord Althorp, was then a leading young Whig in Parliament and soon afterwards became Chancellor of the Exchequer.

George Spencer had taken holy orders, and become rector of an extremely comfortable living on his father's estate. But he was an ascetic by nature, and recklessly generous in giving alms to the poor. He had accepted the invitation to Garendon Park in the hope of persuading young Ambrose Phillipps to change his mind on religious matters; but their long discussions resulted in his throwing up a benefice worth £3000 a year to

become a Catholic. Bishop Walsh sent him to Rome to consider his future under the direction of Mgr Wiseman: and he was there as a student, in his thirties, when Miss Trelawney invoked his services to assist her father in taking lessons from the Passionist Father Dominic Barberi. Ambrose Phillipps had come to Rome to be near his friend Spencer; and together they made friends with the shy Italian Passionist, and soon discovered that he had an unaccountable conviction that he was himself to work as a missionary in England. The idea would have seemed utterly fantastic to anybody else; but Phillipps was already involved in negotiations with Father Rosmini to allow Father Gentili to come to England. Gentili at least spoke English, and he had been well known to the English society in Rome before his sudden decision to abandon his legal career. He had many personal contacts with influential people, including Cardinals, and his earlier career had given him complete self-confidence and social tact.

Father Dominic, however, had led a secluded life in the Passionist monasteries; he was ungainly and bucolic in appearance, and he knew neither English nor French. But his friendship with Phillipps and George Spencer developed into real intimacy, and they used to spend long hours together discussing the prospects of religious revival. Both were converts, and both belonged to aristocratic families with a long tradition of representing their countries in Parliament. Sir Harry Trelawney, also, was a convert; and his family likewise had a long parliamentary tradition. It was only natural that Father Dominic, having no knowledge of English life except through his acquaintance with them, should accept their view that England was ripe for conversion to the Catholic Church, and that the aristocracy particularly were already giving a lead in that direction. Both Spencer and Trelawney were actually Protestant clergymen before they became Catholics; and Father Dominic's hopes were naturally encouraged further when reports began to reach Rome of the new movement among the clergy at Oxford which plainly aimed at the revival of Catholic traditions in the Established Church.

Ambrose Phillipps went back to England to take over his new home at Grace Dieu, and to develop his bold project for

establishing a Trappist monastery on his estates; and for several years Father Dominic heard no more from him, though he continued to write fervent letters to Phillipps from Italy. His conversations with these English converts had so strengthened his own convictions about work in England that in 1836 he himself introduced the question of establishing an English mission at the General Chapter of his Order: and the matter was thus formally put upon their agenda. Three years passed, during which he was entirely absorbed in his work as provincial for northern Italy, before the next Chapter met in 1839; but by that time there had been real developments. The idea of importing Italian missionaries into England was no longer a dream; for Father Gentili and his companions had already been working with notable success at Prior Park. Phillipps was now arranging for Gentili to come as his personal chaplain at Grace Dieu, with a view to larger developments for the Rosminians at Loughborough. George Spencer had gone back to England as a priest, and had been working valiantly at Bromwich to assist in organizing new parishes around Birmingham. And his cousin, Mrs Spencer Canning, who had also become a Catholic, had quite independently become involved in preparations for inviting the Passionists to make a new foundation near Boulogne. Wiseman, in Rome, was already preparing for his permanent return to England, and he, too, had become deeply interested in the Passionists' plans, in consultation with Bishop Walsh in the Midlands. Between them they had enlisted the co-operation of young Mgr Acton, who held high office in the Roman Curia and who was soon to become a Cardinal with direct responsibility as adviser on English affairs. It was he who actually drafted the petition for a Passionist foundation in England which was presented to the General Chapter of the Order.

Father Dominic had been so intimately concerned in these negotiations, and it was so well known that he desired to become a missionary in England himself, that it was taken for granted that he would be the first pioneer. He had managed to learn a little English during these busy years, and in the week when the Chapter met in Rome he had gone to interview Lord Shrewsbury and Lord Clifford, whose niece had married Ambrose

Phillipps. But Lord Shrewsbury's report² to Phillipps on the interview could scarcely have been more discouraging :

They came to me (Father Dominic and another) to ask if I knew anything about the matter, as they were ready to go and take possession of the house you were so good as to offer them. I said they could not eat the house, and I did not know who was to feed them otherwise. They replied they trusted to Providence. Father Dominic spoke a little English, but could not understand a word of what I said to him. You will only bring yourself and others into trouble with these good people and do no good.

Had Lord Shrewsbury's strong opposition to the scheme been understood by the General Chapter, it is scarcely probable that they would have adopted it as they did. But another decision taken by them appeared to put an end to all question of Father Dominic heading the mission to England. He was appointed provincial for southern Italy, which removed him farther than ever from English associations. Yet his own faith in the future never wavered. It was more than twenty years since he had received his sudden call to England as a boy ; and England had been the centre of all his hopes and prayers ever since. He had never ceased to correspond with Phillipps, imploring him to send news, and to say if he could yet see any hope of his going to England. "Every hour seems a thousand years," he wrote in one such letter, "till I see my dear England and shed my blood, or at least be spent with labours for it." He had heard reports of the Trappist monastery, and he could not understand why Phillipps should hesitate to invite the Passionists also, since their requirements would be so much less.

Do not think that so much is required for a few poor Passionists. It is not necessary that it should be like SS. John and Paul. I should be content to live in a house fit for a peasant, built in some open field, or in a wood. Nay, I should be happy in a cabin made of straw, or in a cave dug out in some rock, at least till some little dwelling might be provided, built of stone. . . . We might come at first, two or three in number, and with these commence God's work. Also, for us nothing is needed, but only and simply a dwelling. There is no need to think of providing funds

² Phillipps, I, p. 105.

or income, as we live on the voluntary offerings of the faithful. I am perfectly confident that God would not suffer us to die of hunger if once we were there. . . . That heavenly Father who gives food to the immense family of the birds who *nec serunt nec metunt*, would certainly be able to feed three or four Passionists.

It was not only Lord Shrewsbury, however, and his unimaginative English friends, who considered that these fervid offerings of self-sacrifice and devotion should not be encouraged. The Father General of the Passionists had no lack of appreciation for Father Dominic's generous sanctity, and he acknowledged that he found this "boundless confidence and courage" was truly edifying. But he pointed out that Father Dominic's health was so precarious that he had been scarcely able to carry out the ordinary private exercises of his Order; so that "without a miracle you certainly could not stand what you offer this gentleman to undertake". And even apart from his personal disabilities it would be extremely difficult to find companions for him who would have equal courage and apostolic zeal; and the claims of "sound and holy prudence" must never be forgotten.

Even so, Father Dominic never doubted that the time for his English mission was approaching. He accepted, with his usual absolute obedience, the appointment as Provincial for southern Italy, when the Chapter had appointed one of the most experienced priests in the Order to prepare the mission which he believed to be destined for himself. Within a matter of months, his conviction had been justified; and he was recalled. But the fulfilment of his hopes was not yet ready. The project for a foundation at Boulogne had fallen through, but an immediate invitation to Belgium came instead. A pious countess had offered her château there, and Father Dominic was sent north to make the first foundation. He never doubted that the château at Ere was to be the stepping-stone for his future work in England. It was his first journey outside Italy, and the changed conditions in a new country, with a foreign language, brought him up against grim realities. Belgium was at least a Catholic country, and there were bishops and important religious houses near at hand where he could appeal for help when the parish clergy resented the intrusion of foreign mendicants. But the first months were an appalling trial. Even to buy food for himself

and his few companions was almost impossible. There were weeks when they had to endure almost literal starvation, and no sign of hope or of encouragement came to relieve them. Even the bishop, and those whom they had been told to count upon, were aloof and suspicious. It was literally true that if Father Dominic's few friends in England had not sent him occasional donations and offerings, without being aware of his real distress, the foundation in Belgium would never have survived the ordeal of the first six months. But then the tide turned, and before long his services were in demand everywhere.

George Spencer, more even than Phillipps, had helped him most. Yet Spencer had learned much in the years since he had returned to England as a Catholic priest. Ambrose Phillipps had been meeting with success beyond all expectations in his various projects in Leicestershire; and his hopes had risen still higher when he established personal relations with some of the Tractarian clergymen, and when he discovered the immense possibilities of their catholicizing influence within the Church of England. But Phillipps had no real contact with the normal conditions under which Catholic priests had to labour in hostile surroundings. Spencer, on the other hand, had been exposed to unceasing discouragements. As a young Anglican clergyman, an earl's son, living on his father's rich estates and disposing of large resources for the relief of poverty in his native country, he had been a focus for all charitable works and had won a devoted following. When he came back from Rome, as a priest, Bishop Walsh had attached him to one of the ablest priests in the Midlands, Mr Martyn, and he had set himself to build a church in West Bromwich and to open other centres round about. His family had treated him with real kindness, but all hopes of converting them to his religious faith had quickly evaporated. And after some four years he had written to Father Dominic, in reply to one of his fervent letters, confessing that his apostolic fervour "put me to shame, seeing that I, living on the spot, have so much less ardour for the conversion of England, my own country, and under my own eye, than you, though a foreigner and at so great a distance. I have to admit that I find myself tempted at times to weariness and actually growing tired of troubles which you so earnestly long for."

Yet Spencer had already founded an association called the Crusade of Prayer for the Conversion of England, which he and Phillipps had been spreading with undoubted success in many places. They had approached influential priests and bishops in France, and the Archbishop of Paris, besides the heads of big religious orders there, had given it their full support in appeals for prayers on recurring dates. In Rome Mgr Wiseman had been recommending it earnestly. Spencer had even gone boldly to Oxford to invite Newman and other Tractarian leaders to join in the Crusade. But he had been hopelessly outmatched in a contest with historians and professional theologians with whom he rashly attempted to dispute; and Newman particularly had refused to meet him on the ground that he was an apostate clergyman. His visit to Oxford had discouraged and pained him, but left him undaunted. Much more serious discouragement came from the opposition of old Catholics, which reached its climax when Bishop Baines publicly denounced the Crusade of Prayer in a lenten pastoral letter, which was a general warning against unreasonable encouragement to the "Oxford men". The pastoral shocked Rome, and Bishop Baines was summoned to explain himself there and was given a severe reprimand. Nevertheless his recantation took almost the form of a self-defence, in which he repeated much of the criticism that was general among the older Catholics.

But even that open opposition had discouraged Spencer less than the persistent indifference and "worldly-mindedness" which surrounded him.

The carelessness of some and the bigotry of others (he wrote in warning to Father Dominic) are so great, so obstinate and incurable, that it appears almost in vain to attempt anything with them. If we had bright examples of piety and holiness among the Catholics to put before them it would be the most effectual means of moving them to attention. But we have to lament continually the coldness of the generality of our own body. From these causes and others, I find a great disappointment of the bright hopes of speedy progress which I had when first I came to England.

Such warnings, however, only increased the desire of Father Dominic to come to the aid of his friend in his lonely labours.

He rejoiced to hear that Bishop Walsh not only had "no feelings against the regulars" but desired "to see Catholic missions established in all places by whatsoever persons are disposed to do it". His experience in Belgium had confirmed all his hopes of English generosity. His English friends had actually financed, or at least kept alive, what would otherwise have been a tragic failure to start work in a Catholic country. And Spencer's friends not only were generous but belonged to the highest social rank. It had scarcely surprised him to learn from Spencer that the Marquess of Wellesley (the Duke of Wellington's elder brother) had a Catholic wife, who besought his prayers both for Lord Wellesley and the Duke. She was, in fact, an American, and her sister, who was no less devout, had married the Duke of Leeds. Father Dominic accepted their alms all the more gratefully in the belief that they represented the gradual but always quickening revival of Catholic faith among the English aristocracy. And Phillipps had impressed upon him repeatedly that, if the landed aristocracy gave a lead, the Catholic revival would sweep the whole country. And Father Dominic had not yet been a year in Belgium, when he was summoned to meet both Bishop Walsh and Wiseman on their way to Rome, to receive their pressing invitation to accept a suitable house for his first foundation in England.

But before that supreme moment came, Father Dominic's hopes had been heightened further by the publication in Louis Veuillot's journal, the *Univers*, of a long letter from a young Tractarian don at Oxford which appealed for sympathy and understanding of the Tractarians' desire for union with the Holy See. The letter had been inspired by W. G. Ward, who loved to produce sensations, and wished to test whether Catholics in France would be more responsive than those in England. But it was actually composed by a very serious-minded young cleric named Dalgairns, who was one of the most earnest of Newman's personal disciples. Father Dominic read the letter with raptures of excitement and he composed a very lengthy reply to it himself, which gave expression to all the passionate love of England and the desire to assist England's conversion which had inspired him for so many years. Through Phillipps, his reply was sent on to Dalgairns, and a correspondence followed between them

which brought Father Dominic not only into direct communication with the Tractarians at Oxford but into a really intimate contact with Newman's closest entourage. It was only the slenderest thread, but he never let it slip from him in the years that followed. It was to lead him within less than five years where no other priest in England could gain admission.

By November 1840 Bishop Walsh's invitation to England was so explicit that he obtained leave from his superiors in Rome to go to Oscott to survey the house he had been offered. Wiseman had arrived there, as the new president, only in the previous month; and at Oscott also George Spencer had recently come as spiritual director. It was the first time that Father Dominic had even put on the ordinary clothing of a secular priest, and he counted on being able to resume his Passionist's habit and sandals once the journey was over. At Oscott he already knew Wiseman; and George Spencer was waiting to receive him with open arms. There was yet another convert clergyman there, Mr Logan, who was one of the small group of earlier converts from Cambridge which included Philipps and Kenelm Digby. And he had arrived when the stream of converts from Oxford and elsewhere was becoming really considerable. Wiseman's recent article on the Donatists in the *Dublin Review* had given Newman the first serious shock he had received from the Catholic side. It was a moment of tense excitement and expectation, with preparations nearing completion for the opening of Bishop Walsh's new cathedral in Birmingham, and with great hopes that Wiseman's advent was to give a national prestige to Oscott, while the number of Vicars-Apostolic had just been increased from four to eight. Nowhere else in England was there anything like the same atmosphere of sanguine hopes and confidence which Wiseman personally created at Oscott; and Father Dominic's first week in England coincided with the moment before the subsequent disagreements and disappointments developed.

Without waiting a day he wrote to Ambrose Philipps at Grace Dieu to announce that he was in England at last. Philipps replied at once urging him to come immediately and visit him there. Gentili also was in England again, and he had begun work as a missionary in the villages around Grace Dieu. It was

tantalizing to Father Dominic to find that the Passionists were not to be first in the field; but he at least had the chance now of seeing what response Gentili was getting. There, too, the conditions that he encountered were quite unique in England; but he had no reason to think so, any more than he doubted that Oscott was typical of every Catholic community in the country. Phillipps and Spencer had both sent him thrilling reports of the rapid progress of religious revival around Grace Dieu. But even he scarcely expected to find such scenes as he witnessed when he went with Ambrose Phillipps to attend Gentili's missions. He could not hope yet to speak English as fluently as Gentili did, after years of practice; and he had no gift of oratory as Gentili had. But his hopes rose high when Phillipps showed him how quickly a congregation could form as soon as Mass was brought regularly to a new district by a zealous preacher. He reported immediately to his Father General in Rome:

I observed this myself last Sunday when I was at Grace Dieu, Mr Ambrose Phillipps' house. On that occasion a poor Protestant walked seven miles to hear Father Gentili preach! More than that, he stayed on all day in the church, shivering with cold, and a piece of bread only in his pocket, for the sole purpose of trying to persuade Gentili to go and preach in his own town. At the same time he offered the priest his own house as a place for meetings, and so on. The poor missionary could not make him any promise as he was already fully occupied in towns and villages near by. And be it noted that in the town from which the Protestant came, there is not a single Catholic! Poor people—to make them Catholics all they want is someone to instruct them with combined zeal and charity. Ah! If there were only many good missionaries! But the labourers are few.

He was not even appointed yet to undertake a mission to England, and his duties apparently required his residence in Belgium. And Wiseman's unpractical methods led to long delays before the Passionists could even get possession of the property near Stone in Staffordshire, where their first foundation was to be made. But within a few months he was definitely despatched to England, with one companion. He could at least continue to reside at Oscott while Wiseman's delays in making

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the final arrangements dragged on through the whole year, 1841. He could learn English in the meantime, and he continued to observe the progress of the Oxford Movement with intense excitement while the number of converts steadily increased. At last he was able to take over the house at Aston, and he cared little even when he found that the promised income did not materialize, and that the small congregation, which had seemed such a hopeful nucleus, was, in fact, only a rough estimate of all Catholics in the surrounding district. Most of them had ceased to practise their religion. He was to discover quickly what a vast difference there was between acting as chaplain to Philipps, with his constant enthusiasm and his personal resources, and the lonely struggle of founding a Catholic mission in hostile surroundings, where his inability to speak English excited ridicule, and his Passionist habit affronted the scattered Catholics almost as much as it did the Protestant population.

Friendless and destitute in a foreign country, where he had been encouraged to hope that he would be received with generosity and even gratitude on his arrival, he was met first with ridicule and before long with angry and organized hostility. After all his efforts, he found it almost impossible to speak English intelligibly. His accent and pronunciation remained so foreign that, even when he gave retreats afterwards to convents and clergy, they had difficulty in following him. "The first time he came here and preached no one could understand him," wrote the Prioress of one convent after his death. "But all agreed that his *look* alone, so modest and mortified, was more than any sermon." To the Catholics around Aston, the arrival of so outlandish a priest, in place of the typical Englishman who preceded him, was far from welcome. They resented his foreign ways and his unkempt appearance more than did the local population, who were attracted by curiosity to hear him. He lost no time in commencing his full missionary programme. By Easter he was giving a retreat to his parishioners and another to his community. His personal holiness and his fervour drew audiences from the start; and by Easter he had even made his first convert. Others followed; and after a few months he was reporting to Rome that "had I nothing else to do, I might possibly receive from four to five hundred converts a year". But

there were endless claims on his time, with so many domestic and spiritual duties in founding his little community. And even 500 converts as one year's harvest seemed so small a contribution towards the dream of converting England. He had hoped to find Protestant England full of religious fervour and ready for conversion, but in fact they seemed to be little better than pagans.

The real obstacles to be overcome (he wrote sadly) are the extreme ignorance and even indifference to their salvation which they display. Endless patience and charity, and above all good example, are the great needs. It is these things that arouse their interest and stir them up to think about their eternal salvation. I have many under instruction—but I am alone, alone.

His success in attracting audiences had been quite astonishing, but it soon produced a vigorous Protestant reaction. Rival Church services and meetings were organized to draw people away from him; and soon more direct methods were adopted. He had been prepared for some degree of opposition to his appearing in public in the Passionist garb that gave him confidence and consolation. But now bands of children were organized by his enemies to wait for him and pursue him with cries of insult and abuse. Even heavy stones were hurled at him, so that it was scarcely safe for him to walk home alone. But he never faltered, and the friendly escorts who accompanied him when they could were uninvited by him. He was acutely sensitive to ridicule, perhaps even more than to ingratitude: and he suffered agonies of distress and loneliness. There was the constant uncertainty, besides, as to how expenses were to be met or even how obtained, yet he would never ask for help even from his closest friends. "I have every hope that God will provide, by those ways known to Him," he wrote to his Father General, "and will not let us die of hunger. As was my practice in Belgium, I ask nothing of anybody." To his closest friend in the Order he confided most intimately from time to time. In one poignant letter he wrote:

I have begun to do a little of everything; to preach, to hear confessions, to give public and private retreats, to instruct Protestants, to hold disputations, to receive people into the Church

and the like. But . . . crosses and difficulties multiply so quickly and seem so endless that I felt myself at the last extremity and was about to go back to Italy. God has assisted me up to this, and I hope he will continue to do so. Ah my God, how much I have to suffer! Although I have been preparing myself for imaginary trials for twenty-eight years, I find I was not half well enough prepared for the dire reality. The will of God alone keeps me up.

His perseverance and courage had achieved wonders within the first year. He was building a church in Aston and had started preparations for another in Stone. But he longed for wider scope and begged his superiors insistently for more priests, or at least for one reliable priest who could take charge while he started on missions farther afield. The Rosminians were already active in many places, and Father Gentili had the assistance of the English priests who had joined his Institute some years earlier while he was at Prior Park. And now Gentili had acquired a new colleague in William Lockhart, who had been actually living with Newman at Littlemore until he went to Loughborough and there became a Catholic under Gentili's influence. If only the Passionists could attract one outstanding English priest, it would help immeasurably. The signs seemed to confirm Lord Shrewsbury's earlier warning to Philipps that the Passionists were entirely unsuited to England. But Father Dominic had never relaxed that slender tie that he had formed by correspondence with Newman's disciple Dalgairns, whose letter had been published in the Paris *Univers*. There had been long intervals of silence, but at last, at the beginning of 1844, Dalgairns wrote to him again. The letter conveyed to him quite clearly that Newman himself had been following with close interest and sympathy the reports of his brave missions in the Potteries. It confirmed, from the hermitage of Littlemore itself, his own conviction that he was working on the right lines.

You are, I am sure, taking the right way to win the English heart; the English Roman Catholics seem to fancy that they can do a great deal by copes and chasubles and beautiful music. They are, however, mistaken: let them try to cope with those evils which our system has all but given up in despair; let them preach barefoot in the streets of our great towns, and depend upon it, they will force England, or at least all who are worth

having in England, to look upon them in a very different light from what they do now.

Help came at last from Italy, with the arrival of a few more priests, and Father Dominic was able to accept invitations farther afield. Wiseman had brought him to Oscott, to give the retreat to the clergy there; and he was soon beset with similar requests for retreats in many places. His journeys enabled him to preach publicly as well, and he had extraordinary success, alike in large churches and in the most remote and unlikely centres. He doubted himself whether he was even intelligible to many of those who listened; and he reported again and again to Rome that the sight of his Passionist robe and crucifix and of his sandalled feet made more impression than any preaching. For whatever reasons, the crowds always seemed to come and listen eagerly. And in the summer of 1844 he had a chance at last of actually visiting Littlemore, as he had to pass through Oxford. Since Lockhart's departure, Newman had been more inaccessible than ever in his hermitage; but at least Dalgairns would see him, and when he arrived, Newman himself actually appeared for a few moments and saw him for the first time.

He was amazed by the poverty and austere simplicity of Littlemore, which he had regarded as the centre of all that was most saintly and most learned in the Church of England. He knew so little of English Protestantism that he even described Newman, in a later letter to Rome, as "the Pope of the Protestants, their oracle, the soul of the Puseyite party which is the most widely diffused in the Church of England, and embraces all that is serious and devout in the Protestant Church". He could scarcely have understood, if he had been told that Newman in fact now regarded himself as being "in lay communion" with the Church of England, and that he had ceased to take any active part in preaching or even in controversy. But Newman had not stayed for any discussion with him; and his deepest impression was of the "patriarchal simplicity and gospel poverty" that he had found in practice at Littlemore. "A Capuchin monastery would appear a great palace when compared with it," he reported to Rome. He scarcely realized that he was the only Catholic priest in England who had been welcomed there;

and when months of silence followed again after his visit he could only fear that he had created an unfavourable impression, with his bucolic manner and foreign speech.

But there was no doubt of his success in other directions. It was becoming impossible to cope with all the demands for his services in giving retreats and public missions. The most pressing invitations now came from the northern cities, where the Catholic immigrants were crowding in, and great industrial areas were forming which swallowed up whole groups of villages. Manchester, for instance, contained nearly 100,000 Catholics already, whereas there had been barely a congregation there fifty years before. Some 40,000 of them, he found, had been unable to make their Easter duties from sheer lack of priests to hear their confessions. In Liverpool the position was similarly overwhelming, and even Birmingham and some of the new Midland cities presented the same problem. His own work was already assuming intolerable proportions. He reported to Rome that since the previous spring he and his colleague, Father Gaudentius, had given thirty-six missions or retreats; and he could find more than enough work for twenty or thirty suitable priests. His demands for help became more and more insistent, though he never disguised the hardship and the humiliations that must be faced. "I therefore beseech you once again," he wrote in one of many such letters, "to see if you could not send a few more good men ready to suffer, to be mocked and despised for the love of our Lord and his Church in this land."

He was near sixty, and infirmity and illness were telling heavily upon him. He prayed always that some English priest would come to his assistance, as Lockhart had come to help Father Gentili and the Rosminians, who were able to cover so much more ground than he. The conversions at Oxford were increasing always, and rumours spread that Newman himself was on the verge of going over to Rome. In the summer of 1845 the crisis came; and one after another of Newman's inmost circle went separately to be received as Catholics. An urgent letter came from Dalgairns asking if he might be received secretly himself by Father Dominic, but that nobody must be told of it just yet. It was all arranged swiftly, and then Dalgairns invited Father Dominic to stay a night at Littlemore on his way

to London. He knew that Newman would not object to Father Dominic's coming there: but not until the last moment did Newman tell him that he wished Father Dominic to receive his own submission when he arrived. Newman had so isolated himself that there was no other priest in England whom he would have invoked; and Father Dominic was arriving providentially at the moment when Newman did not know where to turn. And of all the priests he knew of, Father Dominic alone personified exactly those conditions which he had sought in vain elsewhere and never expected to see in England. He, almost alone, had provided the complete answer to Newman's earlier challenge, when he had told Ambrose Phillipps that he would gladly acknowledge the greater sanctity of the Catholic Church if the priests would go barefooted into the manufacturing towns and preach to the people like St Francis Xavier.

Yet Father Dominic seemed so utterly incongruous a figure to associate with Newman that the news of his submission to the Italian Passionist appeared almost inexplicable. It was, in fact, the first time they had ever seriously conversed together; and, except for one brief visit to Aston a few months afterwards, Newman was never to see Father Dominic again. But the same mysterious call which had inspired Father Dominic since boyhood with the dream of working in England had somehow included with it the conviction that he personally was to be an indispensable agent in the conversion of Newman and his disciples. In announcing the great news to his superior he reported that Newman was

represented to be the most learned ecclesiastic in England. In my judgement he is one of the most humble and lovable men I have met in my life. Let us hope that the results of such conversions may be incalculable. All that I have suffered since I left Italy is well compensated by such a happy event as this.

He was so worn with labours and difficulties, as he struggled to provide for several more houses that had been offered to him, that he looked more like a man of eighty than of sixty. He was praying always that some English convert of outstanding gifts might join the Passionists and bring English experience and understanding of English ways to assist him. Not one of

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Newman's disciples came to help him; and the plans for a new Oratorian society under Newman's leadership precluded all hope for reinforcement from that quarter. But at last the dream of years was to be fulfilled, when George Spencer decided to enter some regular religious community and unexpectedly asked Father Dominic if he might become a Passionist. It could even have meant a sudden easing of his financial torments, but Father Dominic, with his usual abhorrence of security in material needs, had insisted that Spencer should hand over all his private resources to Bishop Walsh. "My hopes are," he wrote to Rome, "that he will be for this branch of our Congregation what St Bernard was for Cîteaux, and that he will bring many with him under the standard of the Passion. He has assured me that his choice of our Congregation was determined by our poverty, not only in our Rule but in our observance of it." Spencer's assistance was indeed to count enormously in the years that followed; and, for the moment, it was the climax of their long and devoted friendship.

Barely three more years remained before Father Dominic was to collapse and die suddenly under the strain that increased as the success of his missions grew. A new phase opened when the famine in Ireland sent swarms of destitute and starving refugees into the English cities, carrying the famine fever with them. It reached Staffordshire, and Father Dominic suffered agonies of suspense when several of his few priests, including George Spencer himself, contracted cholera and barely escaped the death that was decimating the overworked clergy in the north of England. In time the famine fever passed away; but the multitudes of Irish refugees remained, and the itinerant Italian missionaries were more than ever in demand to minister to them. Father Gentili and his Rosminians had already accepted pressing invitations to give missions in Ireland: and on his third journey there Gentili himself died of cholera in Dublin in September 1848. Father Dominic went also to give his first mission there, with George Spencer; but he was so worn out that he could not preach and only spent hours in the confessionals. He went back to England, busier than ever with a new foundation in London, at Wiseman's urgent request, and with the preparations for another foundation given by a devout convert,

at Woodchester in Gloucestershire. He knew that his end was at hand when he set out on his last journey to Woodchester. In the train from Paddington he was seized by a violent illness, and he had to be hurried under the care of a kindly doctor to Reading. There, in a railway hotel, after he had been refused admission elsewhere for fear of cholera, he died on 27 August, 1849. He gave his last instructions while he lay in agony, that George Spencer was to take his place as superior of the Passionists in England.

DENIS GWYNN

QUESTIONS AND ANSWERS

CHRISTIAN DOCTRINE CONFRATERNITY

In many parishes this confraternity does not exist, though other sodalities and pious associations flourish. Is it actually of obligation everywhere? (F.)

REPLY

Pius X, *Acerbo Nimis*, 15 April, 1905; *Fontes*, n. 666, §16, IV: In omnibus et singulis paroeciis consociatio canonice instituat, cui vulgo nomen Congregatio Doctrinae Christianae. Ea parochi, praesertim ubi sacerdotum numerus sit exiguus, adiutores in catechesi tradenda laicos habebunt, qui se huic dedent magisterio tum studio gloriae Dei, tum ad sacras lucrandas indulgentias, quas Romani Pontifices largissime tribuerunt.¹

Canon 711, §2. Curent locorum Ordinarii ut in qualibet paroecia instituantur confraternitates sanctissimi Sacramenti, ac doctrinae Christianae; quae, legitime erectae, ipso iure aggregatae sunt eisdem Archiconfraternitatibus in Urbe. . . .

S.C. Conc., 12 January, 1935; *A.A.S.*, XXVII, p. 145:

¹ An English translation of this document is in O'Dowd, *Preaching*, p. 209, and *Leeds Synods*, 1911, p. 155.

... haec Sacra Congregatio, probante SSmo D.N. Pio Pp XI, in omnibus dioecesisibus exsequenda mandat quae sequuntur: 1. In singulis paroeciis, praeter confraternitatem sanctissimi Sacramenti, *sodalitium doctrinae Christianae*, idque ceterorum princeps, ad normam canonis 711, §2, instituat, omnes quot sunt idonei catechismo edocendo et fovendo complectens, ludimagistros in primis, puerorum erudiendorum disciplinam callentes.

i. The *Code Commission* decided, 6 March, 1927, that any other pious union or sodality sufficed for a Blessed Sacrament Confraternity. The same may be said, in our view, for the Confraternity of Christian Doctrine,¹ particularly as the reference to it in canon 1333, §1, reads "aliudve simile". Not only is the law observed by having something similar, but the indulgences attached to the Roman Archconfraternity can be gained, it would seem, *servatis servandis* by any similar sodality in a parish.² Certainly, a body such as the *Catholic Evidence Guild* amply fulfils the law in this respect; or it is for the parish priest desiring the advantages of a Christian Doctrine Confraternity to unite, with the Ordinary's sanction, some suitable and zealous people into a guild, sodality or association which may be called by whatever title he wishes, unless the Ordinary has given more explicit directions about it.

ii. There may, nevertheless, be parishes in which nothing even resembling a confraternity exists, but one must hesitate before concluding that some law is being violated. For canon 711, §2, leaves it to the Ordinary to secure the erection of these confraternities, and the word *curent* may mean little more than *persuade*, as the *Code Commission*, 12 November, 1922, decided was its meaning in canon 1451. Documents other than the canon do place the obligation immediately upon the parishes, but their meaning is subject to customary interpretation, and it is quite certain that in many parishes it is the custom not to observe the law. We think that, unless the local Ordinary expressly requires the law to be observed, a parish priest may fulfil the grave obligations of such canons as 1329-1333, either by personal instruction or by providing a delegate as the occasions arise. Very

¹ Bouscaren-Ellis, *Canon Law*, p. 681.

² Cf. THE CLERGY REVIEW, 1940, XIX, p. 168, for these indulgences and for some details about the Roman Confraternity.

likely, in a large parish, he will find that the work will be done, under his general supervision, much more effectively by establishing some guild or association, even though no certain law requires it.

Our conclusion is that it is a matter for local law, and that the clergy must carry out whatever the decisions of the Ordinary may be. In some dioceses the Ordinary is content with a strong recommendation,¹ whilst in others there is an explicit law.²

MARRIAGE PRELIMINARIES—DIOCESAN "NIHIL OBSTAT"

The bride belongs to diocese "A", the bridegroom to diocese "B", but the marriage is to be celebrated, with permission from the bride's parish priest, in my church in diocese "C". From which Ordinary should a "nihil obstat" be obtained? (G.)

REPLY

S.G. Sacram., 29 June, 1941; *A.A.S.*, XXXIII, p. 299; Cf. THE CLERGY REVIEW, 1941, XXI, p. 201. Ast, cum parochi sunt diversae dioecesis, documentorum istorum paroecialium transmissio fiat semper per tramitem cancellariae Curiae Episcopalis dioecesis sponsi—cuius insuper erit litteras testimoniales dare de libertate status sponsi—ad sponsae parochum, quoties hic, prout de more, matrimonio assistit: versa vice per cancellariam Curiae Episcopalis dioecesis sponsae id fiat, si quandoque accadat ut matrimonio assistat parochus sponsi.

Haec S. Congregatio autem valde exoptat ut, antequam parochus ad matrimonii assistentiam procedat, licentiam suae Curiae, quam *nihil obstat* nuncupant, consequatur: id vero praecipit cum nupturientium parochi sunt diversae dioecesis.

The document does not expressly consider a case as put above, but the solution is found in the second paragraph, which directs that a parish priest shall not assist at the marriage of a person belonging to another diocese except after obtaining a

¹ *Northampton Statutes*, 1947, n. 132.

² *Maynooth*, 1927, nn. 227, 367.

"*nihil obstat*" from his own Curia. To be in order the previous investigations made by the parish priests of the two parties must have the visa of the Curia of "A" and "B" respectively, which is described in the text as "*litterae testimoniales*". But it is not for the Curia of either "A" or "B", in our opinion, to give a "*nihil obstat*", unless the marriage is to be contracted in either of these dioceses. The "*nihil obstat*" is the final stage in the rather ample collection of documents now required by the common law, and it is to be issued by the Curia of the diocese "C" in which the marriage is celebrated, after an inspection by the same of all the documents from "A" and "B".

In a similar case discussed in this REVIEW, 1948, XXIX, p. 416, a different solution was suggested because the parish priests of the parties belonged to the same diocese.

ABSOLUTION FROM RESERVED CENSURE

A priest has persuaded a penitent who has incurred the excommunication of canon 2319, §1, 1 (marriage in a Protestant church) to come to confession, and in the meantime he applies for and obtains from the Ordinary the faculty to absolve from this censure. The party, however, does not come, but it happens that another person under the same censure does come. May the faculty be used for the second person's absolution?

REPLY

Canon 207, §1. *Potestas delegata extinguitur, expleto mandato; elapso numero casuum pro quo concessa fuit; cessante causa finali delegationis. . .*

Faculties to absolve from reserved censures are sometimes granted for a given number of cases, irrespective of the identity of the penitents in whose favour they may be used. More usually, however, especially in this country, the confessor either has habitual faculties to absolve all cases of a given kind, or he has none at all, and must apply in each case, though employing whenever permissible the procedure of canon 2254.

If the faculty had been granted for the external forum, the name of the individual to be absolved would be mentioned, and it is clear enough that the rescript could not be used for some other person. The same must be said for the internal forum, even though the faculty is granted for the absolution of a person with a fictitious name, e.g. Titius. Moreover, in theory at least, the superior would have to take account of the circumstances in delegating the power to absolve, and the circumstances would not necessarily be the same for both penitents in the above case.

It seems to us that the principle of canon 207 must be applied, and that the clause "cessante causa finali" forbids using the faculty except for the identical person for whom it was obtained. Thus Beste, *Introductio*, p. 221: "Cessante causa finali, eo quod negotium iam finem cepit, v.g. composita controversia, aut impossibile evasit, v.g. morte partis cui opus erat dispensatione". For "morte" read "absentia" and it applies exactly to the above question. Farrugia is the only commentator we can discover who solves the doubt in this sense: "Facultas absolvendi a reservatis concessa ab Episcopo ad absolvendum determinatum penitentem, nequit a confessario adhiberi in gratiam alterius poenitentis, si prior poenitens non redeat ad confessarium."¹

SENDING FOR NON-CATHOLIC MINISTER

A decision of the Holy See forbidding nurses to send for a non-Catholic minister to assist a non-Catholic patient in danger of death is mentioned by the manualists, who all explain it away. Could we have the text of the decision?

REPLY

S. Off. 15 March, 1848. D.N. Sanctitati Vestrae humiliter exponit, quod in civitate M. existat hospitium cuius ipse rector et cappellanus est, ac in quo infirmorum curam gerunt moniales dictae M.N. Cum autem in hoc hospitio subinde recipiantur

¹ *De Casuum Conscientiae Reservationem*, p. 51.

acatholicae religionis sectatores, ac iidem ministrum hereticum, a quo religionis auxilia et solatia recipiant, identidem petant, quaeritur utrum praefatis monialibus falsae religionis ministrum advocare licitum sit. Quaeritur insuper utrum eadem danda sit solutio ubi haereticus infirmus in domo privata cuiusdam catholici degit; utrum scilicet tunc catholicus ministrum haereticum advocare licite possit?

Feria IV, die 15 Martii, 1848. In congregatione generali S. Rom. et universalis Inquisitionis habita in conventu S. Mariae supra Minervam coram Emin. et Rever. S. R. E. Cardinalibus in tota republica Christiana contra haereticam pravitatem generalibus Inquisitoribus a S. Sede Apostolica specialiter deputatis, audita relatione suprascripti supplicis libelli, una cum vota DD. Consultorum: iidem Emin. et Reverend. Domini dixerunt: Iuxta exposita non licere; et addiderunt: Passive se habeant. Angelus Argenti, S. Rom. et univers. Inquisit. Secretarius.

(This is the text printed in *Mélanges théologiques*, Liège, 1848, II, p. 86, as given by Ferreres, *Casus*, I (1934), p. 102. Other versions have slight differences, as for example the date, which is given as 14 March, but all substantially agree with the above).

Idem, 14 December, 1898. Feria IV, die 31 Jan. 1872, proposita fuit Eñis Inq. gener. petitio Revñi Vicarii et Delegati Apost. Aegypti ad hoc tradita, ut instrueretur, quomodo agendum esset in hospitalibus mixtis, in quibus catholicae moniales servitium praestant, quoties aliquis schismaticus vel protestans infirmus inibi decumbens postulat assistentiam proprii ministri.

S. Ordo petitionem cum suis adiunctis matura consideratione ventilavit et opportunum duxit mittere sequens decretum: R. P. D. Vicar. Ap. se conformet decreto fer. IV, 14 Martii 1848, et opportune eidem explicetur sensus verborum *passive se habeant*. Ipse enim in epistulis datis sese difficultatibus premixit in interpretandis illis verbis et in iis applicandis in praxi. Et ideo praedictis Eñis Patribus mens est, ut notificetur Praelato Oratori, monialibus vel aliis personis catholicis, addictis directioni vel servitio hospitalis, non licere directe obsecundare postulationibus infirmorum acatholicorum, quod attinet ad advocandum eorum ministrum; et bonum esse, exorta occasione id iis declarare; sed addunt adhiberi posse ab

iis pro advocando ministro aliquam personam, quae ad respectivam sectam eorum qui postulent pertineat. Hac agendi ratione salva manet lex, quae vetat communicationem in Sacris.

Sequenti vero Feria VI die 16 Dec. eiusdem mensis et anni (1898) in solita audientia a SSmo D. N. Leone div. provid. PP. XIII R.P.D. Adessori impertita, SSmus D.N. resolutionem EE. & RR. Patrum adprobavit.

(This is the complete text printed by Lehmkuhl, *Casus*, I [1913], p. 224. Other versions substantially the same, though less complete, e.g. *Dict. Théol.* VI, col. 2239, give the date of the previous decision as 5 February, 1872. Since 1898 there has been no further direction published about the matter.)

(i) These decrees are published in private collections, and are not in the *Fontes* of the Code, but there can be no doubt concerning either their authenticity or their binding force. The decision of 1848 and the explanation of 1872 are based on principles which cannot be questioned or repudiated, difficult though they may be to explain to non-Catholics, especially in countries where all religions enjoy equal favour in the eyes of the civil law and of the population. A Catholic hospital gladly extends its material benefits to all comers, whether Catholics or not; the non-Catholics, as they are bound in conscience to do, worship God according to their lights, and their ministers are not refused access. Catholics, however, as is well known to all, may not co-operate directly in the specifically religious actions of heretics: summoning an heretical minister comes within this forbidden co-operation, since it is active and not merely passive.

(ii) The Holy Office in 1848, adhering to a distinction which is now in canon 1258, recommended the nuns to be passive in the matter of summoning heretical ministers. The meaning of "passive" is quite clear when it is a question of merely being present at heretical rites, without giving any active assistance, e.g. by joining in the prayers, but it is not surprising that the Sacred Congregation was asked to elucidate the meaning of "passive" in the context of the reply; and the meaning given in 1872 and again in 1898 was that the non-Catholic minister might be summoned by a non-Catholic. The word "iis" in the phrase "id iis declarare" is correctly taken by Lehmkuhl and

others to mean "infirmis", and it seems to us that the same must apply to the word in the second phrase "adhiberi posse ab iis". Otherwise, if "iis" in the second phrase means "monialibus vel aliis catholicis", it would almost seem that the Holy Office was, for the moment, forgetful of the axiom "qui facit per alium facit per se". On this interpretation the force of the word "passive" is clear: the nuns or the Catholic nurses neither ask for the minister nor obstruct him—they merely look on, as a Catholic would do, say, at a Protestant wedding.

(iii) The commentators, whilst being loyal to the decrees of the Holy Office, try to find a way out of further difficulties which might arise, when there is no non-Catholic messenger available and the sick person insists on having a minister, particularly when even the appearance of refusal would cause discredit to the Catholic religion, as it certainly would in a mixed or secular State. Some writers, feeling doubtless that the limit to their power of making distinctions has been reached, teach that in such circumstances the minister may be summoned by a Catholic. Others, more correctly we think, point out that the right course is to let the minister know that a sick man wishes to see him, without specifying anything further.¹

CHANT PRACTICE INDULGENCE

I have a recollection of an indulgence being granted to those who practise the chant. Could this be discovered and explained? (S.)

REPLY

We also recollect a priest saying, during a liturgical week or reunion, that people were induced to attend practices more faithfully by reminding them of the indulgence; it stressed, at least, the importance attached by the Church to the subject.

A careful search through the available collections has not been successful, and our impression is that there exists no indulgence of this kind granted precisely for practising chant and ob-

¹ Génicot, *Theol. Moralis*, I, §201, V.

tainable by the faithful in general. Bishops may, however, grant an indulgence of 50 days from canon 349, §2, increased to 100 days in 1942¹; the faculty may be exercised only for the faithful who, on one title or another, come within the bishop's jurisdiction, and it is commonly used by attaching an indulgence to prayers, but there is no reason why the power should not apply to any pious work.

There are also the considerable indulgences granted to members of the Cecilian Society which are still in force, though not mentioned, owing to their special character, in *Preces et Pia Opera*. Founded in 1867 by a Bavarian priest for the promotion of Church Music, the statutes were approved by Pius IX, 16 December, 1870, in a document which anticipated the directions of Pius X many years later, e.g. "Cantus gregorianus sive planus ubique excolatur cantusque figuratus polyphonus, quatenus legibus ecclesiasticis conformis est, sive compositio pertineat ad aetatem vestustiore sive recentiore, propagetur."² Amongst other concessions, members could obtain 100 days for the recital of the antiphon *Cantantibus organis* (I Vespers of S Cecilia) with the versicle and prayer. The *Cecilienverein* in Germany and adjacent countries such as Switzerland is usually a most flourishing parochial organization. A similar association was formed for Italy, with more generous indulgences, in 1912, including 300 days for reciting the antiphon *Repleatur os meum laude* with versicle and prayer: this, no doubt, accounts for the inclusion of the antiphon in Rushworth and Dreaper's popular *Plainsong for Schools*.

Beringer, explaining the indulgences,³ points out that these societies, not being confraternities, may be established with the simple approval of the bishop, whereupon the indulgences, it appears, may be gained by members. But the simplest way, it seems to us, is to petition the bishop of the diocese to attach an indulgence directly to the pious activity of practising chant.

E. J. M.

¹ *S. Penit*, 20 July, 1942; *THE CLERGY REVIEW*, XXIII, p. 88.

² The document is printed by Romita, *Ius Musicae Liturgicae* (1936), p. 126.

³ *Les Indulgences* (1925), II, §277.

BOOK REVIEWS

- S. ANSELMI . . . OPERA OMNIA *ad fidem codicum recensuit Franciscus Salesius Schmitt, Monachus Grissoviensis, O.S.B.* To be completed in six volumes. Med. Quarto. Vol. I, pp. xii + 290; Vol. II, pp. 288; Vol. III, pp. xiii + 294. (Thomas Nelson & Sons. £2 2s. per volume.)

AFTER many vicissitudes the critical edition of St Anselm's works for which scholars have long been clamouring has been well and truly launched with the publication of its first three volumes by Thomas Nelson & Sons. The editor, Dom Franciscus Salesius Schmitt, O.S.B., formerly of the Abbey of Grüssau, later of the Abbey of Seckau, and now working at St Anselm's in Rome, has devoted the greater part of his life to the study of St Anselm; and some part of the results of his careful investigations had already been published in the well-known series "Florilegium Patristicum" (Hanstein, Bonn) where, *inter alia*, he was able to give to the world for the first time the earlier recension of the Saint's *Epistola de Incarnatione Verbi*, discovered by him some twenty years ago in the library of Lambeth Palace. These smaller publications were the first fruits of a labour destined to issue in a complete critical edition, of which the first volume was published at Seckau in 1938. The whole edition, apart from the copies already sold, was destroyed by the Nazis in 1942. From one of the copies available, however, Nelson & Sons have been able to reproduce the first volume by photoprinting process at Edinburgh, the fount used by the Austrian printer being distinctly superior to that employed by the Italian firm (Sansaini of Rome) to whom the printing of the remaining volumes has been entrusted.

A full description of the plan and method followed in this edition being reserved for the sixth and final volume, the editor contents himself here with noting that the critical apparatus has been reduced to the minimum, since only the best and most ancient codices have been used; and that the parallel passages from other authors quoted in the footnotes are not claimed to be complete, though they suffice to show how far St Anselm depends upon his predecessors, especially on St Augustine. To the first volume are assigned the works written by the Saint as prior of Bec (1063-78) and as abbot of the same monastery (1078-93), and it therefore includes the *Monologion* and *Proslogion* (with Gaunilo's reply), *De Veritate*, *De libertate arbitrii*, *De casu diaboli*, and the first recension of the *Epistola de Incarnatione Verbi*, to which reference has already been made; the lesser works of the

Bec period, prayers, meditations and letters, are reserved for the third volume. The second volume contains St Anselm's more mature works belonging to the period of his archiepiscopate, chief among them the final recension of the *Epistola de Incarnatione Verbi, Cur Deus homo, De conceptu virginali et originali peccato, De processione Spiritus Sancti*, and *De concordia praescientiae et praedestinationis et gratiae Dei cum libero arbitrio*. It had been hoped that the prayers and meditations, in the third volume, would have been edited by Dom Andrew Wilmart of Farnborough Abbey; but his death having prevented him from completing the work, and circumstances also having made it impossible for him to confer with Dom Schmitt while he was engaged upon it, it has become necessary for the latter to assume responsibility also for the whole of this volume, which, as a tribute to Dom Wilmart, who was an acknowledged authority on the ascetical works of St Anselm, is dedicated to his memory.

We are informed by the publishers that Volume IV of this invaluable work is in active preparation and should be published before the end of next year, and that Volumes V and VI will, it is hoped, appear some time during 1950; these will contain the remainder of the Saint's letters and certain fragments. The volumes are strongly and handsomely bound in linen cloth and are very reasonably priced at two guineas each.

Ancient Christian Writers: The Works of the Fathers in Translation. Edited by Johannes Quasten and Joseph C. Plumpe. Vol. I. *The Epistles of St Clement and St Ignatius of Antioch.* Translated by James A. Kleist, S.J. Vol. II. *St Augustine: The First Catechetical Instruction.* Translated by Joseph P. Christopher. Vol. III. *St Augustine: Faith, Hope and Charity.* Translated by Louis A. Arand, S.S. (The Newman Bookshop, Westminster, Maryland. Price \$2. 50 each volume.)

The Fathers of the Church; A New Translation. Edited by Ludwig Schopp and a board of associate editors. Vol I. *The Apostolic Fathers.* (The Cima Publishing Company, New York.)

THE above volumes represent the first steps in two independent and parallel (one might almost say rival) undertakings which have the same end in view: to provide an English translation of the classics of early Christian literature. First in the field has been the series entitled *Ancient Christian Fathers*, of which the fourth volume (*Julianus Pomerius: Contemplative Life*) was noticed in the May issue of this REVIEW. The three works before us provide a good test for any translator, especially for one who hopes to achieve the ideal set by the

editors: "to be both scrupulously loyal to the ancient wording and most considerate of the modern reader's moods and tastes". The letters of St Clement and St Ignatius, with their archaic flavour and textual obscurities, present their own problems; and assuredly nobody will envy either Dr Christopher or Dr Arand the task of rendering into fluent English the extremely personal idiom of St Augustine. The difficulties of the Ignatian and Clementine letters are courageously faced by Dr Kleist, and if the English diction is at times awkward (e.g. "he was forced to leave and stoned"), one has the impression that he is chiefly preoccupied by the duty of remaining as faithful as possible to the Greek text. Dr Kleist's explanatory notes are invaluable. Perhaps Dr Christopher's task was not so exacting; at any rate he has been more successful in giving us a readable version of the *De Catechizandis Rudibus*, though even here an obsession with the order of the Latin words sometimes leads to such inelegancies as "True, it is hidden from us when it is that one whom we now see present in the body does really come in spirit". In this case also the reader is provided with annotations that throw useful light on the historical and theological background of St Augustine's incomparable little treatise of pedagogy. It is also a pleasure to welcome Dr Arand's excellent translation of the well-known *Enchiridion* under the title *Faith, Hope, and Charity*; it is eminently readable, and the translator's explanatory comments, especially on the Augustinian doctrine of original sin, are judicious and restrained.

The series of translations directed by Dr Schopp, which is to consist of no fewer than seventy-two volumes, opens with *The Apostolic Fathers* and includes the following works: The Letters of St Clement of Rome, St Ignatius of Antioch, and St Polycarp; the Martyrdom of St Polycarp, the Didache, the Letter of Barnabas, *The Shepherd of Hermas*, the Letter of Diognetus, and The Fragments of Papias. Each is preceded by a short and informative Introduction and accompanied by explanatory notes which, though the amplitude of the projected series has presumably made it necessary to reduce them to a minimum, may suffice to clear up the chief difficulties for the general reader. The translator of the Ignatian letters in this series is Dr Walsh, who, if one may be permitted to say so, appears to combine with faithful adherence to the original text a rather greater facility of expression than we have found in Dr Kleist's version of the same work; and the same is true to some extent of Fr Glimm's translation of the Clementine epistles. Perhaps the outstanding achievement in this volume is Dr Marique's excellent translation of *The Shepherd of Hermas*, which well preserves the fresh simplicity of the original; though here one might have wished for rather more in the

way of commentary on the early penitential discipline of the Church.

While appreciating that it is now too late to make any modification in the two schemes so auspiciously launched, one cannot refrain from thinking that each would have gained from the other by collaboration. Typographically, the productions of the Newman Bookshop are undoubtedly superior.

The Basic Writings of St Thomas. Edited and annotated, with an Introduction, by Anton C. Pegis. In two volumes (liii + 1097) and (xxxi + 1179). (Thomas Nelson & Sons, for Random House, New York. Price £4 4s. the set.)

THE object of this edition has been to provide for English readers such a selection of the works of St Thomas as will present his teaching on the fundamental questions that concern God and His relations with man. Therefore the first part of the *Summa Theologica* in its entirety immediately suggests itself as indispensable, and accordingly constitutes the first volume of the *Basic Writings*. The second volume includes the chapters from the *Summa Contra Gentiles* (III, chapters 1-113) that deal with the end of man and with Divine Providence; the questions from the *Prima Secundae* that treat of Human Acts, Habits, Virtues and Vices, Law, and Grace; and, finally, from the *Secunda Secundae*, the questions on Faith. The text of the translation is described by Professor Pegis as the English Dominican text, revised, corrected and annotated by himself. The revision and correction, so far as we have been able to establish by comparison, has only partly resulted in improvement whether as to sense and lucidity. For example, the passage "In solis autem hominibus malum videtur esse ut in pluribus; quia bonum hominis secundum sensum non est hominis, in quantum homo, idest secundum rationem. Plures autem sequuntur sensum, quam rationem", which in the Dominican version appears as

"In man alone does evil appear as in the greater number; because the good of man as regards the senses is not the good of man as man—that is, in regard to reason; and more men seek good in regard to the senses than good according to reason",

gains only a little more than it loses in the corrected version,

"In man alone does evil manifest itself in the majority of cases. For the good of man as regards the senses of the body is not the good of man as man, but the good according to the reason. More men, however, follow the sense rather than the reason."

The notes, not explanatory but indicating sources and cross-references, are copious and valuable; and most useful of all is an excellent Introduction in which the editor appraises the unique importance of St Thomas in the history of philosophy: "The Thomistic criticism of Plato aims at saving reality from the human intellect and the life of the human intellect itself from abstractionism. . . . From the world of Plato you could go only to the human intellect, there to become a prisoner. But you could penetrate the Aristotelian world and reach God. Not indeed that Aristotle reached Him. Yet Aristotle could be corrected and his world, being a genuine world, could be made into a creature of God. The philosophy of St Thomas Aquinas is a monument to that possibility." To the English reader, who seldom has the opportunity of handling books like these, and to the English publisher, still hampered by the seemingly interminable austerities of a post-war economy, the splendid production of these volumes, whether from the point of view of paper, printing, or binding, is a matter for wistful admiration and envy.

G. D. S.

Religion and Science. By Alfred O'Rahilly, M.A., D.Sc., D.Phil., D.Litt. Pp. 70. (The Standard [1938], Ltd., Pearse Street, Dublin. 2s. 6d.)

THIS short booklet by the President of University College, Cork, contains the text of nine talks broadcast from Radio Eireann in 1944. The author intends some time to develop his subject more fully in a book, but in the meantime has been persuaded to publish the talks exactly as he gave them over the wireless. Popular broadcasts are apt to leave many important things unsaid, and not infrequently sacrifice accuracy and depth of meaning to superficial clarity. Professor O'Rahilly has not made this mistake. Although the booklet can be read quickly and easily, as one might expect, it is by no means superficial. The final impression the reader will gain is that it has been written by someone who knows all about his subject and is not afraid to speak up as a Catholic and a scientist against the mischievous interference of otherwise eminent men in matters on which they had better remain silent. The general aim of the author has been to delimit as accurately as possible the proper sphere of science and put extravagant scientists quite decisively back in their place. There is a tendency among a certain class of scientists to give utterance to statements on matters in which they have no competence, and which we seem to be expected to accept on the authority of science. This is particularly true in matters which closely affect religion. Some of them are fond of presenting to the public popularized

scientific theories mixed with their own private religious beliefs or disbeliefs. The reader is not expected to discriminate between the two. Now this is patently absurd. A scientist may be in a position to tell us how to make an atom bomb, but is no more equipped than any ordinary man to pronounce on the morality of using it, unless in addition to science he has also made a study of moral theology. Similarly, Einstein's scientific reputation is in no way a witness to the truth of his assertion that for a man "imbued with the ordered regularity of all events . . . neither the rule of human nor the rule of Divine Will exists as an independent cause of natural events. . . . In their struggle for the ethical good teachers of religion must have the stature to give up the doctrine of a personal God." Professor O'Rahilly deals with such "extraterritorial errors of eminent men of science" in the way they deserve.

This is not to say, however, that the author is merely critical and destructive. On the contrary, he gives a great deal of positive information which should help the reader to form a balanced and instructed opinion on the matter of science's relation to religion.

It is to be hoped that when Professor O'Rahilly does complete his book he will expand as fully as possible the section dealing with the work of Catholics in science, particularly with the contributions of the Jesuit astronomers of the seventeenth and eighteenth centuries. Personally I found this short chapter, under the heading "Alleged warfare between science and theology", one of the most instructive in the booklet.

G. E.

A Catholic Looks at Rosicrucianism. By Hubert Vecchierello, O.F.M., Ph.D. Pp. 82. (St Anthony Guild Press, Franciscan Monastery, Paterson, N.J. 1939.)

EARLY in the seventeenth century a sensation was created throughout Europe by the circulation of a fable concerning one Christian Rosenkreuz, said to have been born in 1378 and to have lived till 1484. He was alleged to have brought back from the East secret knowledge which he had learned from wise men in Damascus. But the real founder of the Rosicrucian brotherhood is now admitted to have been a Lutheran, Johann Valentin Andreä, a would-be reformer of society. Andreä's ideas found adepts in England among such men as Robert Fludd, the friend of Bacon, Elias Ashmole, Thomas Vaughan, and the celebrated divine, John Pearson, later Bishop of Chester. But the Rosicrucians had little or no organization and the movement seems to have petered out early in the eighteenth century, though it possibly had some influence on Grand Lodge Freemasonry. About 1722 a Dutch society of alchemists with Ger-

man affiliations took the name of "Rosicrucian" and that of "Rose-Croix" was also given to one of the higher degrees of eighteenth-century masonry in France. A body of persons in this country styling itself the *Societas Rosicruciana in Angliâ* claims to be the masonic 18° (not the 28° as stated by the author), though it is not formally recognized by Grand Lodge.

These bodies do not, however, appear to be able to put forward any serious claim to continuity with Andrea's brotherhood. According to their "Supreme Magus", William Winn Westcott, the English Rosicrucians give themselves to the study of the Cabala and the doctrines of Hermes Trismegistus. They seem to be a small and secretive body, not much given to propaganda. In America Rosicrucians are active propagandists and, according to Father Vecchierello, who has written this little book as a warning to Catholics, their doctrines are "an outmoded yogi or swami type of mystic pantheism, along with a veneer of principles taken from the teaching of Christ".

HUMPHREY J. T. JOHNSON

Maurice to Temple. By Maurice B. Reckitt. Pp. 245. (Faber & Faber. 16s.)

THE Scott Holland Lectures for 1946 will long remain a standard work as an interpretation of the social movement in the Church of England in the nineteenth century. While written with objectivity and balance of judgement, they have certainly benefited from the fact that Mr Reckitt is in the main stream of that movement which began with the meeting of F. D. Maurice and J. M. Ludlow, the two pioneers, in 1846. He traces the story through the first confrontation of the Church and "society organized apart from the word of God" to the short-lived Christian Socialists, to the consolidation effected by Stuart Headlam and Scott Holland, right down to the Malvern Conference in 1941 when a powerful gathering of the Church of England met under the leadership of Archbishop Temple "to debate issues which a hundred years before hardly one churchman in a thousand would have allowed to fall within the scope of Christian thinking at all". Malvern, in a way, was a symbol of the progress made by the Christian social movement, and a demonstration of its weakness. Mr Reckitt, himself the editor of *Christendom*, notes that the "Christendom Group" emerged as "the strongest nucleus of Christian sociological thinking", but goes on to add, whether impenitently or not it is difficult to say, that "a talent for popularization has never been included among the gifts of this coterie". In the light of this one realizes what a great loss was the death of Dr Temple to the Church of England and to the nation.

The concluding chapter entitled "The Lessons of a Century" contains much wisdom in a discussion of the direction that Christian social action shall take in the future. Above all, courage is needed, for "we are not the first generation in Christian history to feel the weight of our time hang heavy upon us".

J. F.

No Applause in Church. By Neil Kevin. Pp. 135. (Clonmore & Reynolds Ltd. Dublin. 6s.)

BISHOPS are usually very wide awake during ceremonies, as the Masters thereof know full well. It appears, however, that one of their Lordships did actually fall asleep during a sermon—at Tenebrae of all times—and on being awakened by the clapping of hands for the "thunder" exclaimed: "Please, gentlemen, no applause in church." What were the bishop's dreams during his slumber, and what were his musings at other times? Thus is the author given an apt title for his newly published dossier of recollections, he having previously remembered Karikeen and Maynooth. What a wickedly tenacious memory he has, and with what scintillating cleverness he records it!

It is anything but applause that is sometimes called for in church. Benediction interrupted our reading of this book, when for once we were heavily tempted to excuse ourselves from attending, but temptation was resisted. The organist and congregation did their parts well, but the atmosphere of devotion was rudely shattered by the lugubriously protesting manner in which the celebrant gave out the *Panem de coelo*. When finally he left the sanctuary his beautiful cope hung at a perilous forty-five degrees over one shoulder, almost balancing the angle of his jauntily set biretta, which threatened at any moment completely to obliterate one eye. As we resumed *No Applause in Church* we could not forbear to murmur: "We should think not!"

Such incidents are frequently hinted at and occasionally given detailed description by the author; but his book goes much deeper than that. A man's actions can be seen by others, but his mind is his own until your philosopher penetrates it: and Neil Kevin is a philosopher. He discusses ideas which seem safely hidden forever, for instance the "two lowest forms of rhetorical life" and the "racialness that is deadly as greed". Snobs and judges, sports and bores, are devastatingly found out, always with friendly good humour for the amusement as well as the edification and spiritual betterment of the reader.

Many a cleric will sit in a corner with this third part of a fasci-

nating trilogy, frequently striking his breast as he finds himself gazing into a mirror which reflects a none too pleasing picture. Good resolutions will be called for, and made to be kept; that result is sure to come, for the book has an uplifting power not commonly found in the midst of fun. At first blush the pages seem far removed from spirituality, but as they are turned the conviction grows that the author never trifles: rather does he deal with the deeply serious things of life that must be attended to if life itself is to be earnest and true.

A Fire was Lighted. By Theodore Maynard. Pp. x + 443. (Bruce Publishing Co. Milwaukee. \$3.50.)

AMERICA is justly proud of her Nathaniel Hawthorne (this is the life-story of his daughter Rose), but he was never popular on this side of the Atlantic, although his popularity should increase with the distribution of this book, in which he appears at his very best. He said some ugly things of England and English people, because he liked neither; but his daughter cancelled out his hard words by her own kindly comments. She spent her childhood in England, and that made up for everything else, even for her devoted father's caustic criticisms.

For those who are interested in Hawthorne himself the first half of this work will be of genuine historical value; nothing written hitherto is more complete in its treatment of the man who created *The Scarlet Letter*. But since Hawthorne is something of a back number, the majority of readers will be somewhat impatient until they come to the primary end the author had in mind—the account of the daughter. Rose was a lovely and a lovable child, vivacious, gifted and intelligent. Her early marriage, before her twentieth birthday, was disastrous, necessitating a separation from her increasingly degenerate husband. She outlived him by many years, the years that make her true story.

Becoming a Catholic with her young husband, she found in the Church all that her religious mind longed for; her faith was unwavering to the end. She chose as her life's work (and this whilst her separated husband still lived) the care of incurable cancer cases, beginning her apostolate—it was nothing less—in the foulest of slum dwellings. Her wretched tenement at length gave place to a great modern hospital, she and her fellow-workers meantime taking vows as Dominican Third Order Sisters. That is sufficient to indicate the romance that surrounds the life of this great lady, who passed peacefully to her reward twenty-five years ago.

The Mystical Rose. By Fr Hubert, O.F.M.Cap. Pp. iv + 79. (Mercier Press, Cork. 5s.)

Our Lady of Sorrows. By Hilary M. Morris, O.S.M. Pp. 101. (Burns Oates. 6s.)

DEVOTION to Our Lady has so vital a place in the lives of Catholics that one looks for original ideas in each of the numerous publications that touch upon it. It is so bound up with living piety that one expects its expression to be ever new; and happily one's expectations are fulfilled in these two small books which are traditional in their subject-matter but quite modern in their presentation of it. Although the titles and the chapter headings are as familiar as the name of Mary itself, the contents are fresh to the eye and to the mind.

Fr Hubert looks at Mary as *The Mystical Rose*, the flowering perfection of spiritual beauty. This fragrant flower was spoken of in olden times by the Prophets, whose words the author repeatedly reproduces; and all the great servants of her Son have in later days extolled the loveliness of Mary. The Catholic heart responds at once to her praises, such praises as fill this little book wherein each newly shaped thought about her is a joy. The holiness of the Virgin Mother and the wealth of grace that adorns her form a happy theme for both writer and reader.

Quite different is the small bedside book of meditations written by a Servite priest, Fr Hilary Morris. Here joy gives place to sorrow, as scenes are recalled from the earthly lives of Son and Mother. The remembrance of Mary's sorrows is a strong incentive to sanctity; there is none surer in its effects in the armoury of the Church. It teaches us the triumph of failure, the victory of defeat. In suffering alone is strength brought to its trial: and in the sufferings of Mary we see the supreme trial and triumph of this world's most valiant woman.

L. T. H.

The Sacristan's Handbook. By Rev. F. Page, S.J. Pp. 170. (Burns Oates and Washbourne. 10s. 6d.)

THE value of Fr Page's book, fully recommended by several bishops, is in its insistence on the importance and the dignity of the sacristan's office, the need of reverence and cleanliness and the proper care of vestments and sacred vessels. The lay sacristan, especially if he is a paid employee of the parish priest, sometimes adopts a truculent manner towards the faithful, and a proprietary attitude towards everything under his care, which often gives offence: if it is due to thoughtlessness, this book will be an admirable corrective.

In addition, we are given much useful information about sacred rites and things, but since the author has rightly deemed it un-

necessary, in a book of this kind, to cite his authorities, there is no easy way of testing the accuracy of some statements. In any case, as the author more than once points out, the sacristan has merely to obey the directions of the rector of the Church. It may happen occasionally that the rector's understanding of the rubrics is not that of the sacristan's, as gathered from this book, and that the book, nevertheless, is undoubtedly right. The only thing then for the sacristan to do, if he wants a quiet life, is to assume that the rector must have an indult.

De Religiosis. Auctore P. Timotheo Schaefer, O.F.M.Cap. Editio Quarta. Pp. 1214. (Apostolato Cattolico, Roma. \$7.)

THIS commentary, which first appeared ten years ago, is recognized as the fullest manual of its kind. Granted the great variety and number of Religious Institutes, even so extensive an explanation of the law will need supplementing by studying the constitutions and customs of each one, and by an assiduous reading of periodical literature. But the book is, we think, the most satisfactory account of the law obtainable between two covers, a result which is due to Fr Schaeffer's wide reading, and due still more to his official position as a consultant of three Roman Congregations.

It seems an unusual grievance to complain that the index of a book is too full, though many made this criticism of the former edition; the author has now reduced it to reasonable proportions, at the same time increasing the marginal divisions, which will make the work far easier to consult.

Unfortunately the Constitution *Provida*, 2 February, 1947, which was explained in this REVIEW, Vol. XXVIII, p. 153, was promulgated too late for inclusion in the text, so that the author's discussion of these secular Institutes will need some additional treatment. We are given, nevertheless, the text of the Constitution as a separate folium with the book. There is a lengthy bibliography, the items of which are used throughout the commentary, and we have noticed no important omission of recent literature except perhaps G. Kindt, *De Potestate Dominativa in Religione*, Louvain, 1945.

The Image of His Maker. By Robert E. Brennan, O.P. Pp. 338. (Bruce, Milwaukee, \$3.75.)

WITH a religious background, which never loses sight of man's spiritual nature and destiny, the author has given a very readable account of the human body and its faculties, leading up to a discussion about the soul, whose final purpose is the vision of God. Though intended, it appears, for the senior students in schools, the book will

be of interest to older persons who desire something more than a sketchy account of physiology and psychology. There are many useful diagrams accompanying the text, and the information is given in a manner which is poles apart from the style of an ordinary text book.

E. J. M.

Musique et Liturgie. Revue internationale de musique religieuse.
(Published: 18 Rue de Varenne, Paris [VII].)

THE recent Encyclical "Mediator Dei", while confirming the directions given by Pius X and Pius XI, completes and enlarges upon them. Liturgy is no longer solely the field for the theologians, canonists, historians, and masters in Spiritual Science; it becomes open in like manner to the artists, painters, sculptors, architects, as well as to the musicians.

For the benefit of the latter especially, a new international Review of Religious music appears, in French, under the title *Musique et Liturgie*.

Its aims are: (1) to publish pieces of music especially suitable for Catholic choirs; (2) to study the chief problems existing nowadays in matters of Church music and singing; (3) to give an opportunity to the best composers in Church music to make use of the Prayer of the Church for the benefit of their art.

The Review *Musique et Liturgie* aims at being beneficial to parishes, communities, church choirs, seminaries, and choirmasters, either amateur or professional.

The first number of the Review gives the gratifying impression of an open-minded welcoming spirit, of a determined will to depart from the beaten tracks of "archaeologism" denounced by the Encyclical of Pope Pius XII. In short, it intends to do for Church music what has been done for philosophy since Leo XIII's Encyclical "Aeterni Patris"; what the Holy Father wishes to be realized also in exegetic studies: a harmony between the old and the new.

To what extent Church music needs it will be the object to be considered in theory and to be resolved in practice by *Musique et Liturgie*. Consequently the importance and interest of such a Review cannot be ignored.

A. CHAPEAU

[A free copy of *Musique et Liturgie* will be sent on application to: Mgr S. Delacroix, 56 bis rue Desnouettes, Paris (XV).]

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